

# THE BETTER WAY

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## Spiritual Discourses.

### THE COMING COMMONWEALTH, OR THE IMPENDING INDUSTRIAL REVOLUTION.

Lecture delivered by Mrs. H. S. Lake, of the Boston Temple, at Washington, D. C., Sunday, December 21st, 1890. Specially Reported for The Better Way by John C. Rowland.

#### PRELIMINARY REMARKS.

Mr. Chairman, Ladies and Gentlemen: In approaching you this morning for the purpose for which we are convened, permit me to say that, in speaking upon the topic which has been selected, i. e., "The Coming Commonwealth, or the Impending Industrial Revolution," I shall do so only as an instrument or medium; and that therefore, any ideas which may be presented to you will proceed from such centers of thought, in realms of spiritual life, as I am capable of being impressed by.

If there are present among us students of social problems, and political economists of various schools, they will be greatly aided in understanding the situation, and listen to better advantage, if they will bear this thought in mind; if they will remember that I am not to give them something which I have read, and conclusions which I have arrived at from external observations, but, on the contrary, I am to surrender my personality, and reflect such thoughts as may seem most important to exalted intelligences.

I think it is due to those whom we call "Guides" to make this statement. Were I to speak "normally," I know from long experience, that my utterances would be quite different from those which fall from my lips while entranced.

Then followed the reading of a poem, entitled "Hymn of the Republic," by T. L. Harris, an invocation was made, after which the following address was delivered:

#### LECTURE.

Mr. Chairman, Ladies and Gentlemen: What I have to say this morning is of exceeding importance; the only difficulty with us is as to whether we shall say all that should be enunciated.

First and foremost, permit me to express this thought, that no spirit who has become sufficiently advanced to be deeply interested in the welfare of his fellows can be otherwise than concerned with the situation in which you are all involved on this planet; and can look at no question, of whatever character, affecting whatever department of human life, without regarding it from the plane of principle. This is my first thought; and, therefore, if I shall say to you things which you had not expected me to utter, or if I shall omit to say the things which you desired to hear, this must be my excuse and my apology.

It will be impossible for any person connected with material organisms, such as you now have, to realize to any degree whatever except approximately, and that but in an indifferent way, what it is to be relieved of these bodies; what it is to float out free into the infinite space of the universe, burdened only with your

self, what it is to realize what that self is, and how that self became so; and then to confront, as you must do, in approximate ways, the question as to how much environment had to do with self; as to how much the material situation in which you were temporarily immersed had to do with the spirit. This all spirits confront at one period of their experiences in the interior realm. I have had my experience therein, and out of that experience I speak to you upon "The Coming Commonwealth and the Impending Industrial Revolution." For that there is a revolution impending upon this planet no spirit cognizant of the situations which exist here, for a moment doubts. As to how it will be brought about, we have different opinions; but all believe—nay, in a certain sense, we know—that the states under which you now live industrially, and as you might term it, governmentally, are disappearing more rapidly, as perceived from the plane of spirits, than as perceived from the plane of physical life; for the reason that it is impossible for us to take cognizance when viewing the larger states, of the mere details in which you are involved. These things are laid aside as though they were not, when viewed from the altitude of spiritual life. We see only the outgoing forces which are involved in each human organism, and what the results may be which flow therefrom in combined and concentrated activity. From the earliest inception of the growth of your planet, from the conditions which developed and evolved man's spiritual organism, for there was a time when his spiritual organism could not encounter the material states of this earth, you have been gradually climbing up the spiral stairway of progress, and here you are, surrounded by forces which are as terrible in their depression, from the spiritual side of life, as from the physical are the volcanoes which rend the bosom of the earth, and the ocean waves which overflow its borders. In other words, you are in the midst of a spiritual convulsion, and all the manifestations which are now occurring throughout your planet, of whatsoever character, are traceable by the age of the spirit, away back into that interior realm to which have been driven those who were unable to stand the stress of these material situations. I wish it were possible for me this morning to unroll before you the picture, or panorama, of that immense army of human beings who have arisen from this plane, scourged by the whip of necessities and driven out because of a combination of circumstances they were powerless to resist. I wish you could realize what we realize when we come in contact with these infuriated beings. Some of them bear within the spiritual structure the same sentiments which you here denominate vengeance, malice, hatred and murder. And these beings throng your material world wherever there is an attracting element to operate upon, and that element is intensified upon the plane of your human consciousness, and the outcome produces manifestations that seem to rend the bosom of society, and against which society rebels. But mankind is as unable to overcome by merely external methods, these conditions which originate in the psychic realm, as an individual is unable to cope with the resistless fury of the tornado. You need not expect to purify our body politic, to redeem your political structure from corruption, until you have aroused spiritual consciousness, in this realm and in all realms which react upon the same.

First, then, there is the necessity of enlightening myriads of beings who do not understand why it is that there are so many in your material world who are thriving upon the heart blood of their fellows.

Is there any way to understand this? We here say, "yes; there is a way, and therein is involved the principle of justice." Now you have grasped that idea, and you have symbolized it in the form of a being who is blind, yet who holds the scales in perfect balance.

You have grasped the idea, I say, but have you incorporated it in your laws? Is it on your statute books? Is it anywhere except in the consciousness of enlightened men and women? We answer, "no." We answer you that, perceived from our plane of being, your laws protect the strong, and crush the weak! We answer

you that wherever there is concentrated material power, there is a crushing back of spiritual force, and in the ascendant rises the animal which has so long dominated the race, and you call it government! Why, my friends, the time is coming when every nation on the face of this globe will be ashamed to have an army and a navy at its back. The time is coming when so much spiritual power will be poured upon your planet that no man or woman will ever dare to say: "Rectify wrong by committing another." For you cannot uplift people in that way. You only aggravate and intensify the natural animalism that is not yet eliminated from the beings who inhabit this and other worlds; for this planet is only one, fortunately, and fortunately, also, only a small one; and fortunately, still again, there is involved within its organism the possibility of growth. This is fortunate for all who are, and for all who may yet become residents upon its surface. This being the case, what are you to do? Some of you have thought that the industrial revolution might be accomplished in one way and some in another; and, as I said when I began, there are various opinions entertained even among us who have cast off the body. We cannot agree and you would be amused if it were not so very tragic, to see the convocations of spiritual beings who are discussing the problems which concern your material affairs here. You would be amused, I say, if it were not so exceedingly tragic. There are conventions of philosophers endeavoring to decide what is best to impress upon the consciousness of the persons who have under consideration the reconstruction of the social system now existing. And do you know what sometimes follows? Sometimes a brain becomes so highly charged with that vital force, which you call psychic, that it does not understandingly take in the situation, and, becoming disturbed, like a thunderbolt hurls the dagger or the deadly bomb.

Do you suppose that we favor this? On the contrary, we deplore the conditions which developed the thought. We say there are other ways to deal with this question than by inflaming the passions of men. We say there are measures which may be employed, which are pacific.

They are spiritual measures. We say there is a way by which we may reach the consciousness of men and women, and first and foremost we say we must reach the understanding of woman. We must see that her fine forces are diverted into the proper channels that the brains of the race which are to be placed upon your plane may be balanced. My friends, the reason why these conditions which you deprecate so much, are in existence is because the brains of the race are unbalanced; this it is which has turned the world topsy-turvy.

It is all a matter of spiritual propulsion through crania; the balance is not struck in accord with spiritual necessities. You may wonder how the conditions should exist in your world to-day, by which so many have so little and so few so much; and yet you need only go into a home of the average kind and quality, and you can understand the whole industrial problem from that one situation—woman the dependent and man the despot! You say that it is better than it was. Yes, but do you not know, friends, that thought waves move on with what Joseph Cook calls "hereditary momentum," and it is impossible for any human being to set in motion a thought which does not produce an effect somewhere? You are living upon this planet and gathering up under the law the effect of previous thought waves, and the result is disorder and confusion. There are millions of men and women who are not emancipated, who do not in thought own themselves. Oh, you say, in this country everybody is free. Wonderful country! Magnificent resources! An immense territory! The bowels of the earth fairly bursting with wealth, and a vast population from ocean to ocean! A wonderful country, the United States of America intact! Yes, intact as to material, held together by custom, but not by spiritual affinity. Held together by external methods, and not by spiritual relationships. The North and the South, the East and the West, dismembered in spirit, because they do not understand that justice is the one thing essential in

national life, and not material greatness. That is the whole problem.

You may count your hoards of wealth, your multitudes of citizens, but, after all, every man who cannot vote his conscience is a slave, and every woman who cannot vote her reflected opinion (she has not had time to develop a political conscience) is a subject of that slave.

Women can have no consciences; they can have only bodies, which, under the present industrial system, you appropriate to yourselves at the highest price in the markets of the world. Yes, you appropriate woman to yourself. She is in the markets of the world for the highest price, but you have a way of veneering it—you call it marriage. We in spirit see it. How many could I introduce to you this morning who have been sold and crushed out in this way? For, after all, if one does have bread and butter, that is not all there is of a human being. One has a soul and affections, and this is not taken into account in these bargains of the world. Do you know there is such a thing as dying of soul starvation, passing out of the body because of spiritual inanition? And so I say to you, friends, the question is not merely material greatness and material acquisition; it is a question of soul, involved in the principle of justice. If you can learn how to establish justice, you can avoid the impending industrial revolution in some of its worst horrors. If you cannot do this, I can say to you, this morning, that there will be blood on the garments of the Goddess of Liberty, and the flag of the American Republic will trail in dust.

And then you appeal to us and say, "Teach us! Why, what are you here for, Mr. Chairman and friends, but to be sent to school in the great university of spiritual culture? That is why you are embodied. We have been here, and have learned our lessons, very poorly, it is true, and we have paid dearly for our ignorance; but we are bound by a law, as inexorable as the law which holds your body to the surface of this planet; we are bound by this law so that we cannot reveal to you anything which you yourself are capable of ascertaining; and if all women and all men upon this planet were as deeply interested in the welfare of their fellow as of themselves, they could settle the industrial problem to-morrow.

There need be no more controversies upon "political economy," and the right to the lands and the mines. There need be no more elaborate treatises, there need be only the thorough realization that the weak one is the one who needs protection, and the strong one can do for himself. That is all there is about it, simply how to work that thought out. But, as I said a few moments ago, we are not here to decipher, for you, the hieroglyphics of eternity. This belongs to your own spiritual development.

But I promised to say something to you about the "Coming Commonwealth." Had you paused for a moment to read, with the eye of the spirit, the title of my subject, without any long argument or extended preface thereon, that one word, "Commonwealth," would have indicated what is to be the Republic of the future. Commonwealth! All placing themselves upon one equal state of individual material responsibility, to do the best possible, and to reap, as the result of that best doing, the best maintenance that society can possibly bestow. You say, what is that? And if I knew, I would not tell. It is, however, to be an entirely new order, unlike anything you have ever dreamed of. You have ideal republics—governments based upon the "consent of the governed." That sounds well; it is a beautiful sentiment. Governments based upon the consent of the governed; but if the governed do not know enough to consent to the right thing, what then? Why, it happens that the governed are enslaved; and that is what is the trouble. Now, your toilers do not know enough to consent to the right thing. You have consented to the wrong thing ever since the foundation of this Republic—that is, you have consented to be led, instead of leading yourselves. You have consented to do for others, instead of doing for yourselves. You have consented to build up here in this country a gigantic oligarchy, as despotic as any king-craft that ever enslaved the world.

The trouble does not lie altogether

with those who are in power; it lies with those who consent to be oppressed. For any man who realizes his sovereignty is not in danger of being the subject of a despot. The difficulty is men do not own themselves in thought, and they need not expect to, while wives, mothers, sisters and sweethearts bend under the burden of subjugation. There is such a thing as divine justice, compensation, which lies around, and about, and through all things. You cannot get away from it any more than this planet can swing from its path in the planetary system. You can frame platforms, formulate creeds, hold conventions, and send other persons to represent you—the masculine, material element—but do you not know that the elimination of the feminine soul principle from government has caused it to lose balance, and that is the reason the world is turned topsy-turvy. For it is the world, not the United States alone. England, strong as she is, is quivering to her very center with the industrial revolution that is impending, and one day, not far distant, the last crowned head will be uncrowned, and the "king" will no longer exist. Do you suppose, since we in the spirit are able to perceive these influences, do you suppose that we are not, also, able to read the signs of the times, and to know that all men are to be brothers, that when the convulsions of psychic force pass from one brain to another, you cannot tell where it will stop. The time is coming when, instead of nations, there will be one nation, and one flag, and one brotherhood, the world over. It is coming. It is not to-day. It will not be to-morrow. It will not be fifty years from this time; but it is coming. It is the "Coming Commonwealth." And then you will not be figuring over trifles like the protective tariff; you will be gauging the gains and growth of human souls instead of the revenue which may be reaped from a raw hide.

When we look over your material world, and see the mighty mass of idlers (those who cannot and those who will not work) at either end of the political structure, we do not wonder that you are weak in the vital organs, and that society seems about to collapse. We do not wonder, I say. We only wonder that for so long a time, the spiritual man has been lying dormant, and the spiritual woman dead by the dormant man's side. But since you have touched hands with us, and have learned—though in a less degree than we could have wished—to understand somewhat of the operation of the forces called spiritual; since you have learned that there is hope, that there is progress, that there is purpose beyond the grave—though only when you have earned it—I will say, Mr. Chairman and friends, that, in looking over the conditions and principles which are involved in the "Coming Commonwealth," we do see the time is coming when no man or woman can possibly, by any chicanery, obtain that which does not belong to them, and that which belongs to you will flow to you, because of the spiritual effort legitimately put forth.

Why, do you suppose, my friends, you who are interested in the industrial problem, do you suppose that these are merely material, physical or political questions? I tell you they are psychical—they are wholly psychical—they belong to the soul realm. You never settled the question of the civil war till you fell back on principle, and the black man stood up one among his fellows. And you said: "God is good, and the Union is saved." But what was it? Principle. It was not the bullet, it was not a General, it was the triumph of a principle.

And though it may seem long, I say, do not worry, do not disturb yourself, do not anticipate, do not ask us to tell the fortunes of the country, either here or across the sea; but wed yourself to a principle; be certain that where you are industrially, in whatever profession, be certain that you have so developed your spiritual consciousness that even if you could, you would not take advantage of a fellow, and the whole problem of industrial reform is solved, so far, at least, as you are concerned.

I do believe, looking at the spiritual emanations which arise from the brains of masses of women and men in this country, that if, by some political ledger-deman, the governmental machine could

be turned upside down, and those below placed on the top, you still would not have reached the millennium. Why? Because there are multitudes of men and women who decry the industrial system simply because it oppresses them. There are hundreds of "labor reformers" who have not settled this matter upon a principle, but merely upon a personal preference for themselves. That is the condition in which we find masses of men and women to-day. It is not a spiritual condition; it is a condition of animalism. It is the feeling: "Well, we have been driven against the wall long enough, and by and by the time will come when we can turn the tables." That is not a spiritual state, I say, it is a state of animalism. There is no necessity of "turning the tables" on anyone; the only necessity is to evolve a condition in which such harmony shall prevail that everybody can surround the table and help himself to what he has earned.

How will this be done? The Knights of Labor have one plan; Trades Confederations, another; Anarchists, another; Socialists, another; Nationalists, another. There are plenty of plans. The country need not go astray, and the industrial revolution overwhelm you, if plans can save. They are as abundant as blackberries in summer. There is a strange element in human nature which is taken very little cognizance of; it is the element which we denominate justice, love and truth. These three, combined into a trinity, will save the race. Justice, love and truth, if these three can, by political prescience, be merged into one and presented in full within the platform and in the planks of any political party, the time will be ripe, in about twenty-five years, when you can have, in these United States of America, something which will resemble a Republic. You have not that now, Mr. Chairman. It is only an illusion. It is simply that kind of an illusion which always presents itself to the material mind. It is a grand thing in embryo. It will be finer when it becomes developed, when it becomes truly a country in which all men and women are represented, and laws enacted which are for the best good of all concerned. Have you ever thought what an immense territory this is, and what an incalculable amount of human interest is concentrated in this, as in other countries? And then have you thought that there is no space for spirit? And have you reflected that the toiler is just as much your concern whether struggling in Washington, London or Hindustan, and that you haven't any right to erect between nations, and to parcel off the products of mankind and reap a revenue therefrom?

I said to you, when I began, that everything in the spiritual revolves upon the pivot of principle. We are not concerned as to political parties, or the pursuits of one particular class or kind. That has nothing to do with the settlement of a principle. All things must be based upon the common thought—the right of every man and woman upon the planet.

There will be a Commonwealth sometime, when nationality will be broken down, when feelings of so-called patriotism, which are now supposed to be so beautiful, will be submerged in the larger one of brotherhood, which includes all races, classes and people; when there will be no opportunity for you to say, my country against the world, but my country with the world.

There are so many things that are involved in this industrial conflict, it is impossible to give you other than a cursory view of the situation.

We cannot figure out for you, in detail, or place it upon the canvas of the future, as you might wish us to do, just how this or the other system of progressive government is to be evolved.

But we do know that it will be evolved; we do know that it is now concentrating; we do know that throughout this nation, and the world, there are men and women who have been born into a recognition of the idea that peace is more beautiful than war. We do know this is the case. We do know that there are other souls who have been born, who believe that the love and beauty of this world belong to everyone proportionately to their needs. We do know that some are in the Christian Church—no matter; some are in the ranks of Agnosticism—no matter; some are involved in the blackness of Materialism—no matter; some are found in the ranks of Spiritualism, in all its varieties and phases—no matter. All have caught the light, and a half dozen years from this time there will be a convention, in this country, which will map out proceedings for a "Coming Commonwealth," and this convention will be composed of the most spiritually minded men and women in the land, and there will be proposed preambles and purposes, which will incorporate, in some degree, these truths:

"The world's material, and all that it contains, belongs proportionately to every man and woman in return for toil expended. The governments of the world must, one and all, be emphasized upon the principle of universal brotherhood, regardless of state boundaries or national lines. The consciences of men and women must be respected in every department of religion, and religion is, now and forever, the granting to every man and woman, and child the right to, and the right to be, the highest and best, here and now, that it is possible for any human soul ever to attain."



Written for The Better Way.

# IS NATURE GOVERNED BY INTELLIGENCE? DOES GOD EXIST?

BY NILES TYRRELL.  
No. 1.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—Bible.

The God question is pushing itself to the front all along the line despite the efforts of Materialists, Atheists, and, I am sorry to say, a few professing Spiritualists, to relegate it to the shades of oblivion. Why it is that men and women claiming to be Spiritualists should object to the word God, and labor to have it eliminated from our spiritual literature, is to me an enigma. That the Materialist should desire to have the word God expunged from the English language is reasonable and consistent enough, because he believes only in matter—believes that matter alone is both cause and consequence; but the Spiritualist denies the truth of his premises, and affirms that spirit is the primal substance and matter only the result of its action. If, then, spirit is cause and matter effect, must not spirit itself be intelligent? And if intelligent, can any Spiritualist give the shadow of a reason why spirit may not be the Infinite Intelligence called God?

But, says the no God Spiritualist, Spiritualism teaches that there can be no such personal being as the professing Christian calls God, and reverences and worships? Granted, and what then? Is that a sufficient reason for declaring that there is no God at all? If the word God has had a false meaning, why should not Spiritualists rescue it from the false signification given to it by theologians, and present it to the people in its true light so that they may see and comprehend its real significance? It seems to me that it would be more in accord with the philosophy of Spiritualism than to strike hand with Materialist for its utter suppression from the English language. It is at least remarkable to see the sameness of view and expression of the subject as given by some of our spiritual (?) and atheistical writers.

A usually clear and forcible writer, J. Whittemore, M. D., has recently published through the columns of The Reconstructor a series of four elaborately prepared papers on "Seeking God." And after an examination of the subject from his standpoint he comes to the conclusion that there not only is no God, but humanity has no use for a God, and is better off without than with one. He, in common with materialistic and atheistic writers, takes the position that the postulates of all theists are merely and only assumptions. He quotes the following from Alexander Pope's "Essay on Man":

"All nature is but art unknown to thee,  
All chance direction which thou canst not see;  
All discord, harmony not understood,  
All partial evil, universal good,  
It is a part we see and not the whole."

After which, he says: "Now how can we know that which we cannot see? How can the whole be perfect when the portions that really come within the grasp of our knowledge are imperfect? How do we know our senses deceive us? Only this can be said in reply, this assumption becomes necessary to sustain the other assumption that a Supreme Being is the creator of nature—of all things. Now, if the evidence of our senses can at all be relied upon, nature in her laws and operations is mutable, varying and imperfect, and hence if this mode of argument is reliable, there cannot be and never could have been an infinitely perfect creator."

And just on a line with the argument of Dr. Whittemore, I find in the Twentieth Century, of Oct. 30, 1890, an address by Hugh O. Pentecost under the caption "A Helpless God." After ransacking history and descending upon the multitudinous gods of antiquity, all of which he mercilessly slaughters, he says:

"After years of careful, and what I know to have been honest thought, I do not hesitate to say that whatever else there may be in this universe there is no God, unless he is utterly careless or utterly unable to prevent the most cruel things from occurring."

And now, as I propose to review the position taken by the two writers quoted, the spirit of justice bids me to first speak of Mr. Pentecost as a man, as he possibly is a stranger to the readers of THE BETTER WAY, in order that they may understand his true character.

As a man and co-worker in social and industrial reform, I entertain for Brother Pentecost the highest possible respect, because he is strictly and sincerely honest in all that he says or does. Mistaken he may be, like other men, but dishonest never. He truly loves his fellow men, and seeing the great majority of them defrauded of their just and natural rights, under the sanction of the God of Christianity, he boldly struck for independence and personal freedom politically, socially and religiously. And, like our revolutionary fathers, he staked his reputation, his worldly possessions, his sacred honor, and, if necessary, his life also upon the issue. Fearlessly brave, heroic man! All hail as a reformer.

But after saying all these good things of Brother Pentecost, I am nevertheless compelled to think that he committed a grave error in striking from his reform creed the idea of the infinite Intelligence as the evolver and controller of human events. Still his present skepticism is,

perhaps but natural; for having himself been a minister of the Congregational Church, and having preached the dogmas of theological Christianity until he became satisfied that its whole system was false from foundation to capstone, it was indeed but natural that he should become somewhat pendulumistic and swing to the opposite extreme. But we need have no fears that he will ever crystallize in error, for the same power that caused him to take the first step will further illumine his mind and cause him to take the second step, which will reveal to him the fact that God does exist, and that God is neither personal nor impersonal, but is super-personal—is in all, over all and above all that mortal man can ever dream or think.

Thus Dr. Whittemore and Mr. Pentecost are perfectly agreed that there is no God, and base their conclusion upon the supposed fact that man can receive no knowledge except through the medium of the bodily senses. But I think they would do well to ponder on the questions which Zephiah propounded to Job when reproving him for his opinion concerning God, before they accept their conclusion as a finality. "Canst thou by searching find out God? Canst thou by searching find out the Almighty unto perfection?" No less a man than Thomas Paine—a man whose wisdom is vouchsafed by Materialists generally—in commenting upon these two questions said: "The fact of the second question being asked, is evidence that the first should be answered in the affirmative; otherwise the second question would be superfluous." And fully agreeing with Mr. Paine, I think it is possible for every person to know something of God—to be satisfied of the fact that Infinite Intelligence controls and governs nature. Why is it that history gives no account of any nation or race of people who have not and do not believe in a deity of some kind? It is because God is incarnate in man, and is bound to make his existence and presence known. And this to my mind is the most natural and spontaneous thought ever given expression to by man. But no man can ever fully comprehend God, for the reason that God is infinite and man is finite. As well suppose that a quart measure can hold all the water of the ocean, as for finite man to comprehend all the manifestations of the infinite God. And yet, strangely enough, the doctor and Mr. Pentecost both urge the fact that man does not nor cannot know as much of God as their strongest objection against the existence of God. In looking over the earth they see the forces of nature in the cyclone and the earthquake destroying thousands of its inhabitants in a moment's time. They see war, pestilence and famine, sweeping over the earth to curse and afflict humanity. They see man arrayed against his fellows—a few sharps (in the human form) striving to enslave the great mass of their brethren and sisters; while sickness, sorrow, pain and death, exist all around them. And because they are unable to measure the infinite whole with their limited sense knowledge, so as to be able to see and fully comprehend the good and use of these things, they jump to the conclusion that "there is no God, or, if there is, that he is utterly indifferent to the welfare of mankind or utterly malicious and cruel." But, in arriving at this conclusion, they have argued only from the old theological standpoint of a personal God, who is supposed to exist outside of his works, and to run the universe as the engineer runs his steam engine. They have taken it for granted that the here and now is the only place and time which it concerns man to know anything about—that his future and eternal destiny is not worth even a passing consideration. No wonder therefore that the decision was on the side of matter, for the soul was kept a close prisoner and not allowed to utter a word during all the investigation, while the "physical life" or natural man alone drew the deductions and pronounced the judgment. But let us see if there is not a brighter and a far more reasonable side to this subject.

When we behold the manifold works of nature, and see the beauty and splendor with which the surface of our planet is adorned—the order and harmony which pervade the whole, from the smallest grain of sand to the earth itself, and when we consider all its productions are adapted to the wants and needs of man, we are naturally led to inquire who or what has produced all these forms of beauty, of use and of power? The regularity with which the seasons come and go; the verdure of spring, the bloom of summer, the luxuriance of autumn and the hoar frost of winter, all speak to the judgment of man as so many inspiring voices, declaring that non-intelligent matter never did nor ever could have produced them.

And yet, there are men and women of intelligence and culture, who hesitate not to affirm that they can find no evidence of design in the universe—not a particle of evidence that infinite mind adopts means to ends in producing such stupendous and far reaching results. The proposition upon which they base all their arguments, and from which they draw all their conclusions against the existence of God are the following:

1. That matter is the one and only eternal substance, which contains all the essences, qualities and forces, neces-

sary to produce all of its diverse manifestations, such as formation, disintegration and re-formation into higher forms of excellence and use.

2. That whatever thing exists is eternal and indestructible.

3. That mind is simply and only an effect or function or process of matter, and is ever dependent upon organized forms of crude matter for its existence.

Such are the basic propositions of Materialism as I understand them. If, however, I am mistaken, I stand ready to be corrected by competent authority. Prof. Balfour Stewart, a prominent materialistic writer, formulates the following as his theory of causation: "Material existence consists of four planes thus: 4. The animal kingdom. 3. The vegetable kingdom. 2. The mineral kingdom. 1. The elements. The forces of nature, such as gravitation, solar heat, molecular motion and electricity, have the power to raise matter step by step, from one plane to the next higher. It is a remarkable fact that there is a specific force, whose function it is to raise matter from each lower plane to the one next above, and to execute movements upon that plane. Chemical affinity will raise matter from the first to the second plane, and so form the mineral kingdom. Vegetable force can alone lift matter from the second to the third plane; and animal force alone can lift it from the third to the fourth plane, which is the animal kingdom. But there is no force in nature that can raise matter in one leap from the first to the fourth, or from the second to the fourth plane of existence. Plants cannot feed on elements, but only on chemical compounds in the soil and atmosphere. Animals cannot feed on minerals, but only on vegetables and animals."

Such is the way, according to the theory of Prof. Stewart, that nature performs all of her marvelous works. Nor do I think there was ever an argument constructed against the existence of God, that did not rest upon an equally unreasonable assumption. The Materialists and Atheists never tire of talking about the "assumptions of theists," but what are their own fundamental propositions but the baldest of assumptions? How much real light has the professor reflected upon the subject in his statement of it? He talks learnedly about nature and her forces—tells us "it is a remarkable fact that there is a specific force, whose function it is to perform her most wonderful operations," but does not even hint at what that specific force may be. Why is this? This "specific force" being the one insurmountable point of difference between Theism and Atheism or Materialism, why did he not tell us plainly what it is? And why did not our good brothers Whittemore and Pentecost tell us what it is, and how it acts? These two points made perfectly clear, and the difference between Theism and Atheism is settled at once and forever. John Stuart Mill called it the "conservation of energy or force." But can any sane man believe that unthinking matter manufactures, conserves and applies its own forces in producing all the various phenomena of nature?

Written for The Better Way.

## SPIRITS MANIFEST.

BY WM. REAVIS.

Mrs. S. Seery, formerly of your city, but now residing in Dayton, Ohio, arrived in this city (Evansville, Ind.) Monday, the 11th inst., and as usual a spiritual revival followed.

Since her first visit to Evansville some three or four years ago, she has been followed with such wonderful success that our city has been aroused in such a manner—in the line of thought that leads to the investigation of this wonderful and soul-cheering philosophy, that public opinion has been completely revolutionized. The friends of this great cause come to us from the Catholic and Protestant churches, from the Jews and gentiles, and from all nationalities. The rich and the poor, the high and the low, the learned and unlearned—all mingle together at the seance rooms, and stand on the same platform—"The Fatherhood of God and the Brotherhood of Man."

Spiritualists here, no longer utter their opinions with bated breath, but proclaim the glad tidings boldly on all proper occasions; and stand ready when questioned, to give a reason concerning the hope that is within them. The daily papers which formerly ignored the subject of Spiritualism altogether, have now opened their columns for discussing the subject.

Now, I do not say that Mrs. Seery has accomplished all this great work alone, but I feel safe in saying that she and her noble band of controls have done more to bring about this state of things than any one else. I would further say, that besides trumpet speaking and independent slate writing, this gifted lady professes another phase of mediumship, which is called materialization.

For on the subject of investigation I can speak positively as witnessing experience at a seance she gave me last night. I sat with the medium all alone in a room with the doors all closed, with a lamp burning dimly, so that I could see objects plainly; there was a cabinet in one corner of the room, with no one in it. Mrs. Seery put a trumpet in the cabinet and one outside. She then took a seat on one side of the trumpet while I sat on the other side of it. We

then watched the cabinet. We soon heard spirits talking inside the cabinet. One of my spirit daughters called to me, and I asked her to come out. She immediately appeared at the door of the cabinet—parting the curtains, there she stood in full form clothed in white.

While I could see her form quite well, I could not distinguish her features, and could not recognize her as she appeared as a young lady, as she was not quite three years old when she passed over. But I did recognize her voice as the same I had heard so often through the trumpet, and the same loving words convinced me that it was my daughter Tillie.

After this my spirit wife and another spirit daughter came to the door of the cabinet, and the spirits of Miss Fannie Woods and Mrs. Seery's mother came also, and a Doctor Bradley who says he passed over at Dayton, Ohio, and while I could not see the faces of any of them distinctly, they all had the human form and were dressed in white. None of the spirits could leave the cabinet for the reason, the controlling spirit said, the conditions were unfavorable.

The spirit of Mrs. Seery's mother, however, called me to the cabinet and calling me by name, she extended her hand and I shook hands with her. Thus ended a seance wherein six human forms appeared, all clothed in bright, shining garments, in a room where the doors were all locked, where it was impossible for any human being in the body, clothed with flesh and blood, excepting myself and the medium could have been present, and I know the medium did not personate any of the spirits or forms, because she sat by my side all the time.

I omitted to mention that before the seance for materialization began, I was favored with an independent slate writing seance. I had a double slate washed very clean before I entered the seance room, I closed it with no pen or pencil of any sort between the lids, and kept it in my possession all the time. The medium laid her hand upon the slate and immediately I heard the writing commence and felt the vibration occasioned by the writing. When the writing was finished I found two messages in it, the first from Doctor Sharp, the medium's control, and one from my spirit daughter. Doctor Sharp wrote in a plain and bold hand as follows:

"My Dear Friend, Mr. Reavis:—Your friends all here and happy. Your name is written on the book of the ages. You are doing a noble work on earth. We will meet you in the summerland. God bless you. Good bye. Dr. W. S. Sharp. No more."

My daughter wrote in a small but beautiful hand, as follows:

"My Dear Papa:—God bless you. I have been looking forward for this day. We are all here united together. Papa do not worry; when you come over to our home you will not be sick any more; all will be well and happy."

"We come, we come from the spirit land. Our earthly friends to meet;  
We come a happy, joyous band,  
With blessings pure and sweet;  
We bring you peace from heaven above,  
Where sorrows never come."

TILLIE R.

I will now close this letter with a request that you publish it if you think it worthy, and thus you will greatly oblige us.

Written for The Better Way.

## HYPNOTISM.

C. H. MURRAY.  
No. 1.

Hypnotism should be a subject of special interest to Spiritualists, inasmuch as it is often affirmed that the means employed by spirits to control mediums are the same as those exercised to hypnotize persons by the operator in physical life. I shall endeavor, in these articles, to show in the simplest manner some of the most striking phenomena of hypnotism, indicate their value, and give what is known of the laws upon which the science is based. I shall probably be able to show that these laws differ in many essential particulars from the laws of spirit control, and in many respects are by no means identical, although they may be referred to the same class of psychical phenomena; also that the science of hypnotism can be made available as a most valuable accessory to the accomplishment of spirit intercourse, or to the perfecting of mediumistic endowments. Many who have failed to attain desirable results by the ordinary practice of circle sances, could reach a rapid and satisfactory development as mediums if their efforts were supplemented by the judicious application of hypnotism, exercised by some trustworthy friend informed on the subject. In very many instances, if the medium were first treated from the physical side of life, and placed in a receptive condition, spirits would have little difficulty in operating on the prepared subject.

In beginning these articles, I have no quarrel with the word hypnotism. It is very proper and appropriate, and far better than Mesmerism or various other terms proposed to distinguish the condition of the patient, which is always one of sleep or shutting up of the exterior consciousness. Those unfamiliar with the matter must not suppose that this is like ordinary sleep. In certain phases of hypnotism the eyes are shut, but the patient is conscious in certain directions, the mind appearing to be comparable to a house of which all the

shutters are closed but one or two. Dr. J. Luys gives as a definition of hypnotism: "It is an experimental, extra-physiological condition of the nervous system, a pseudo-sleep, into which a patient with an aptitude for it can be made to fall, and during which he loses for the time being all consciousness of his individual existence and of the external world." This definition is more applicable to trance than some of the states of the hypnotized patient, though in general it is very accurate. Hypnotism has only been thoroughly investigated and divested of the quackery and imposition that was formerly associated with it, during the last few years, though practiced in various forms, mostly for religious purposes, for several thousand years. The modern revival meeting exhibits some of its most pronounced manifestations, which are interpreted by the ignorant as special favors of the divine power. All persons are not equally susceptible to hypnotism. Some who are not at first readily hypnotized yield after repeated trials. It is not easy to predetermine by sight those who may come most readily under its power, though, as a rule, younger persons are more likely to succumb to the influence than others. It is not noticeable that its subjects are most frequent to any special temperament. The blonde or brunette, the nervous or lymphatic, proportionately furnish persons that readily come under the hypnotic spell.

The process of inducing hypnosis was formerly invested with much mysterious ceremony, and the power to bring the sleep about was supposed to be a peculiar gift possessed by few. It is now seriously questioned by late investigators if any such ability exists, and they claim that a person susceptible of hypnosis can be as readily put to sleep by subjective methods as by making any of the passes or gesticulation practiced by pretentious operators. One of the best authorities gives emphasis to the experimental truth, by means of which he proves that when hypnotic phenomena are called into play, they are wholly independent of any supposed influence of the hypnotist upon the hypnotized, and that the hypnotized person simply reacts upon himself by reason of latent capacities in him, which are artificially developed. They deny that there is any influence or magnetic force passing from the operator to the subject, and that if the subject is at all affected by the operator, it is through the subject's imagination or belief that the change is brought about. From my own experience and observation, I cannot wholly coincide with this view. There are persons who seem to be endowed with a psychic power—it can be called will power—that enables them to hypnotize either people or brutes under favorable conditions. But the public are not so much interested in this fact as in the means whereby hypnosis can be induced by any one; or, rather, the means by which the hypnotic subject can be passed into the somnambulist state, and may then be taken charge of by any friend or assistant. It becomes necessary before mentioning these various methods, to explain the different phases or stages of hypnotic sleep, because the methods so relate to these phases that the latter have to be mentioned in giving the methods. These different phases need to be well studied and understood by any who desire to act as an aid to a subject, or who would bring about any good results in the domain of hypnotism, and it is only for good results that the subject should be approached. The human mind is too sacred an instrument to be degraded under the influence of hypnotic sleep to furnish monkey play for amusement of fools.

The effects or symptoms of hypnotism are so many and so different in different individuals and in different stages that it is hard to give a picture that shall correspond to all cases of hypnosis, but the manifestations of the sleep have been divided into three general classes, to one of which the condition of any patient can be referred. These divisions are designated as the lethargic, cataleptic and somnambulist. They sometimes overlap and merge into one another, but the chief symptoms are sufficiently pronounced as to maintain the classification.

Where the subject goes into the lethargic state, the condition is often introduced by motions of swallowing, gasping, breathing, or rigidity of the limbs. The principal characteristics of this phase are: Complete insensibility of the skin and mucous membranes, increased irritability of the motor nerves, and as a rule insusceptibility to suggestion or imparted hallucination. The eyes remain closed, the eyeballs turned upward and inward, the body is wholly relaxed, the limbs fall heavily back if lifted and released, the breathing is deep and quick, the muscles are often contracted and are sensitive to the magnet, the hearing is much sharpened, the general appearance of the medium is one of deep stupor and absence of individual consciousness.

The cataleptic stage is a grade higher than the foregoing. It is characterized by a statue-like attitude, the eyes are open and staring, and there is no winking of the eyelids, breathing almost ceases, without apparent fatigue, the limbs retain the most difficult positions in which they are placed, but, curiously enough, make no resistance to a change of attitude. The skin is insensible to the

strongest irritation, but certain, such as the muscular sense, vision, especially hearing, retain in part activity, by which they are susceptible to suggestions. Any particular of the medium produces when the brain that correspond to the position and the hands raised in prayer, the face will at once assume a reverential expression, which remains unchanged as long as the position is maintained; if the fingers be on the lips as if to throw a kiss, will lighten into a smile, which remains permanently fixed while the position continues. There appears insensibility to pain or fatigue, the medium has no conception of the stage of time.

The somnambulist stage is the most interesting and profitable for purposes of improvement, that should be sought. As I subsequently show, it offers a vast field for the mitigation of suffering, the treatment of individuals, and the development of spiritual mediums. In this phase the eyes are generally closed, may be half or wholly open, but no winking of the eyelids. The eyes have a vacant look, and is unlighted intelligence. There is the same inability to pain as in the other states, the interior senses are quickened, high degree, the mental faculties are normally sharpened, more memory and the imagination. The medium can recite long lectures or heard months before, but of which the waking state he may not be able to recall a single sentence. Being so oblivious of time, he has no sense of fatigue, and will perform mental feats without wearying that would overwhelm a person in the waking state.

The aptitude to pass completely into the somnambulist state is a good sign of spiritual mediumship, for no one cannot be hypnotized to this degree ever hope to attain to much in the of mediumship. More especially true of inspirational speakers.

In the next article I shall give means to produce hypnosis, and methods employed to pass a subject from any of the mental stages to either of the others.

## PROF. LOCKWOOD.

Prof. W. M. Lockwood, of Ripon, a student in the mental, physical and logical sciences, will become a contributor to THE BETTER WAY, his first article being already in hand and for publication at an early date. Lockwood is an able man and interesting lecturer, and has written quite a number of treatises. Among them: "The Molecular Hypothesis," "Science vs. Superstition," "The Gospel of Molecular Regeneration," beside a number of philosophical lectures. On political economy he has "Civilization and Government," "What is Real Capital," "The Revenue and Tariff for Protection," etc. Even among the secular notices we find the following in his half:

"Mr. Lockwood is a prolific writer upon scientific subjects, and as such has acquired considerable notoriety."—Milwaukee Evening Wisconsin.

"Prof. Lockwood is a smooth and pleasant speaker, never seeming to be at a loss for words to express his views. He is a strong advocate for the cause of labor and the wage worker."—Green Bay Advocate.

"The lecture of Prof. Lockwood, Wisconsin, was the most competent effort, mentally, presented at the convention, and was agreeably lacking in cheap invectives against the church and everything else not immediately identical with his philosophy."—Minneapolis Daily Tribune.

"Prof. Lockwood places all phenomena occurring in nature—including social and political evolutions—within the comprehension of natural law (principle) and holds that intellectual scholarly methods affords the only means of analysis."—St. Paul Pioneer Press.

"Mr. Lockwood brings a long scientific training to his subject. He would take a different path to reform than many hitherto trodden—paths of common sense and reason."—New York Truth Seeker.

## LITERARY.

A Voice from the Heavens, or Stellar and Celestial Worlds, by Reuben Potter, Carrier Dove Publishing Co., San Francisco, Cal. This book is compiled from questions and answers, and appropriately illustrated with astronomical charts. It is interesting to the young student in the spiritual philosophy, or those who are still in the objective realm of being and require way marks, as we have them in this life, to steer by. Among the table of contents are the following: Law of Affinity, Clairvoyance, The Stellar Zones, Grades of Development, Evil Spirits, Laws, Stellar Worlds, Magnetic Forces, The Aurora, Spirit Suns and Stars, Comets, Astronomical Inconsistencies, The Microscopic, The Minimized Spirit Heavens.

## Too Technical.

Jack Bowline (ashore for a good time)—Say, shipmate, I'm off my course, and I wish you'd steer me straight.

Officer O'Grog—Is it a bunco man yez takes me for? Be off, afore Oi run yer in for insultin' an officer.—Texas Siftings.



Written for The Better Way.

## IS NATURE GOVERNED BY INTELLIGENCE? DOES GOD EXIST?

BY SILAS TYRRELL.  
No. 1.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—Bible.

The God question is pushing itself to the front all along the line despite the efforts of Materialists, Atheists, and I am sorry to say, a few professing Spiritualists, to relegate it to the shades of oblivion. Why it is that men and women claiming to be Spiritualists should object to the word God, and labor to have it eliminated from our spiritual literature, is to me an enigma. That the Materialist should desire to have the word God expunged from the English language is reasonable and consistent enough, because he believes only in matter—believes that matter alone is both cause and consequence; but the Spiritualist denies the truth of his premises, and affirms that spirit is the primal substance and matter only the result of its action. If, then, spirit is cause and matter effect, must not spirit itself be intelligent? And if intelligent, can any Spiritualist give the shadow of a reason why spirit may not be the Infinite Intelligence called God?

But, says the no God Spiritualist, Spiritualism teaches that there can be no such personal being as the professing Christian calls God, and reverences and worships? Granted, and what then? Is that a sufficient reason for declaring that there is no God at all? If the word God has had a false meaning, why should not Spiritualists rescue it from the false signification given to it by theologians, and present it to the people in its true light so that they may see and comprehend its real significance? It seems to me that it would be more in accord with the philosophy of Spiritualism than to strike hand with Materialist for its utter suppression from the English language. It is at least remarkable to see the sameness of view and expression of the subject as given by some of our spiritual (?) and atheistical writers.

A usually clear and forcible writer, J. Whittemore, M. D., has recently published through the columns of The Reconstructor a series of four elaborately prepared papers on "Seeking God." And after an examination of the subject from his standpoint he comes to the conclusion that there not only is no God, but humanity has no use for a God, and is better off without than with one. He, in common with materialistic and atheistical writers, takes the position that the postulates of all theists are merely and only assumptions. He quotes the following from Alexander Pope's "Essay on Man":

"All nature is but art unknown to thee  
All chance direction which thou canst not see.  
All discord, harmony not understood,  
All partial evil universal good,  
And all that's part we see and not the whole."

After which, he says: "Now how can we know that which we cannot see? How can the whole be perfect when the portions that really come within the grasp of our knowledge are imperfect? How do we know our senses deceive us? Only this can be said in reply, this assumption becomes necessary to sustain the other assumption that a Supreme Being is the creator of nature—of all things. Now, if the evidence of our senses can at all be relied upon, nature in her laws and operations is mutable, varying and imperfect, and hence if this mode of argument is reliable, there cannot be and never could have been an infinitely perfect creator."

And just on a line with the argument of Dr. Whittemore, I find in the Twentieth Century, of Oct. 30, 1890, an address by Hugh O. Pentecost under the caption "A Helpless God." After ransacking history and descending upon the multitudinous gods of antiquity, all of which he mercilessly slaughters, he says:

"After years of careful, and what I know to have been honest thought, I do not hesitate to say that whatever else there may be in 'his universe there is no God, unless he is utterly careless or utterly unable to prevent the most cruel things from occurring."

And now, as I propose to review the position taken by the two writers quoted, the spirit of justice bids me to first speak of Mr. Pentecost as a man, as he possibly is a stranger to the readers of THE BETTER WAY, in order that they may understand his true character.

As a man and co-worker in social and industrial reform, I entertain for Brother Pentecost the highest possible respect, because he is strictly and sincerely honest in all that he says or does. Mistaken he may be, like other men, but dishonest never. He truly loves his fellow men, and seeing the great majority of them defrauded of their just and natural rights, under the sanction of the God of Christianity, he boldly struck for independence and personal freedom politically, socially and religiously. And, like our revolutionary fathers, he staked his reputation, his worldly possessions, his sacred honor, and, if necessary, his life also upon the issue. Fearlessly brave, heroic man! All hail as a reformer.

But after saying all these good things of Brother Pentecost, I am nevertheless compelled to think that he committed a grave error in striking from his reform creed the idea of the infinite Intelligence as the evolver and controller of human events. Still his present skepticism is

perhaps but natural; for having himself been a minister of the Congregational Church, and having preached the dogmas of theological Christianity until he became satisfied that its whole system was false from foundation to cap stone, it was indeed but natural that he should become somewhat pendulumistic and swing to the opposite extreme. But we need have no fears that he will ever crystallize in error, for the same power that caused him to take the first step will further illumine his mind and cause him to take the second step, which will reveal to him the fact that God does exist, and that God is neither personal nor impersonal, but is super-personal—in all, over all and above all that mortal man can ever dream or think.

Thus Dr. Whittemore and Mr. Pentecost are perfectly agreed that there is no God, and base their conclusion upon the supposed fact that man can receive no knowledge except through the medium of the bodily senses. But I think they would do well to ponder on the questions which Zeophar propounded to Job when reproving him for his opinion concerning God, before they accept their conclusion as a finality. "Canst thou by searching find out God? Canst thou by searching find out the Almighty unto perfection?" No less a man than Thomas Paine—a man whose wisdom is vouched for by Materialists generally—in commenting upon these two questions said: "The fact of the second question being asked, is evidence that the first should be answered in the affirmative; otherwise the second question would be superfluous." And fully agreeing with Mr. Paine, I think it is possible for every person to know something of God—to be satisfied of the fact that Infinite Intelligence controls and governs nature. Why is it that history gives no account of any nation or race of people who have not and do not believe in a deity of some kind? It is because God is incarnate in man, and is bound to make his existence and presence known. And this to my mind is the most natural and spontaneous thought ever given expression to by man. But no man can ever fully comprehend God, for the reason that God is infinite and man is finite. As well suppose that a quart measure can hold all the water of the ocean, as for finite man to comprehend all the manifestations of the infinite God. And yet, strangely enough, the doctor and Mr. Pentecost both urge the fact that man does not nor cannot know as much of God as their strongest objection against the existence of God. In looking over the earth they see the forces of nature in the cyclone and the earthquake destroying thousands of its inhabitants in a moment's time. They see war, pestilence and famine, sweeping over the earth to curse and afflict humanity. They see man arrayed against his fellows—a few sharpers (in the human form) striving to enslave the great mass of their brethren and sisters; while sickness, sorrow, pain and death, exist all around them. And because they are unable to measure the infinite whole with their limited sense knowledge, so as to be able to see and fully comprehend the good and use of these things, they jump to the conclusion that "there is no God, or, if there is, that he is utterly indifferent to the welfare of mankind or utterly malicious and cruel." But, in arriving at this conclusion, they have argued only from the old theological standpoint of a personal God, who is supposed to exist outside of his works, and to run the universe as the engineer runs his steam engine. They have taken it for granted that the here and now is the only place and time which it concerns man to know anything about—that his future and eternal destiny is not worth even a passing consideration. No wonder therefore that the decision was on the side of matter, for the soul was kept a close prisoner and not allowed to utter a word during all the investigation, while the "physical life" or natural man alone drew the deductions and pronounced the judgment. But let us see if there is not a brighter and a far more reasonable side to this subject.

When we behold the manifold works of nature, and see the beauty and splendor with which the surface of our planet is adorned—the order and harmony which pervade the whole, from the smallest grain of sand to the earth itself; and when we consider all its productions are adapted to the wants and needs of man, we are naturally led to inquire who or what has produced all these forms of beauty, of use and of power? The regularity with which the seasons come and go; the verdure of spring, the bloom of summer, the luxuriance of autumn and the hoar frost of winter, all speak to the judgment of man as so many inspiring voices, declaring that non-intelligent matter never did nor ever could have produced them.

And yet, there are men and women of intelligence and culture, who hesitate not to affirm that they can find no evidence of design in the universe—not a particle of evidence that infinite mind adopts means to ends in producing such stupendous and far reaching results. The proposition upon which they base all their arguments, and from which they draw all their conclusions against the existence of God are the following:

1. That matter is the one and only eternal substance, which contains all the essences, qualities and forces, necessary to produce all of its diverse manifestations, such as formation, disintegration and re-formation into higher forms of excellence and use.

2. That whatever thing exists is eternal and indestructible.

3. That mind is simply and only an effect or function or process of matter, and is ever dependent upon organized forms of crude matter for its existence.

Such are the basic propositions of Materialism as I understand them. If, however, I am mistaken, I stand ready to be corrected by competent authority. Prof. Balfour Stewart, a prominent materialistic writer, formulates the following as his theory of causation:

"Material existence consists of four planes thus: 4. The animal kingdom. 3. The vegetable kingdom. 2. The mineral kingdom. 1. The elements. The forces of nature, such as gravitation, solar heat, molecular motion and electricity, have the power to raise matter step by step, from one plane to the next higher. It is a remarkable fact that there is a specific force, whose function it is to raise matter from each lower plane to the one next above, and to execute movements upon that plane. Chemical affinity will raise matter from the first to the second plane, and so form the mineral kingdom. Vegetable force can lift it from the second to the third plane; and animal force alone can lift it from the third to the fourth plane, which is the animal kingdom. But there is no force in nature that can raise matter in one leap from the first to the fourth, or from the second to the fourth plane of existence. Plants cannot feed on elements, but only on chemical compounds in the soil and atmosphere. Animals cannot feed on minerals, but only on vegetables and animals."

Such is the way, according to the theory of Prof. Stewart, that nature performs all of her marvelous works. Nor do I think there was ever an argument constructed against the existence of God, that did not rest upon an equally unreasonable assumption. The Materialists and Atheists never tire of talking about the "assumptions of theists," but what are their own fundamental propositions but the baldest of assumptions? How much real light has the professor reflected upon the subject in his statement of it? He talks learnedly about nature and her forces—tells us "it is a remarkable fact that there is a specific force, whose function it is to perform her most wonderful operations," but does not even hint at what that specific force may be. Why is this? This "specific force" being the one insurmountable point of difference between Theism and Atheism or Materialism, why did he not tell us plainly what it is? And why did not our good brothers Whittemore and Pentecost tell us what it is, and how it acts? These two points made perfectly clear, and the difference between Atheism and Theism is settled at once and forever. John Stuart Mill called it the "conservation of energy or force." But can any sane man believe that unthinking matter manufactures, conserves and applies its own forces in producing all the various phenomena of nature?

Written for The Better Way.

## SPIRITS MANIFEST.

BY WM. REAVIS.

Mrs. S. Seery, formerly of your city, but now residing in Dayton, Ohio, arrived in this city (Evansville, Ind.) Monday, the 11th inst., and as usual a spiritual revival followed.

Since her first visit to Evansville some three or four years ago, she has been followed with such wonderful success, that our city has been aroused in such a manner—in the line of thought that leads to the investigation of this wonderful and soul-cheering philosophy, that public opinion has been completely revolutionized. The friends of this great cause come to us from the Catholic and Protestant churches, from the Jews and gentiles, and from all nationalities. The rich and the poor, the high and the low, the learned and unlearned—all mingle together at the seance rooms, and stand on the same platform—"The Fatherhood of God and the Brotherhood of Man."

Spiritualists here, no longer utter their opinions with bated breath, but proclaim the glad tidings boldly on all proper occasions; and stand ready when questioned, to give a reason concerning the hope that is within them. The daily papers which formerly ignored the subject of Spiritualism altogether, have now opened their columns for discussing the subject.

Now, I do not say that Mrs. Seery has accomplished all this great work alone, but I feel safe in saying that she and her noble band of controls have done more to bring about this state of things than any one else. I would further say, that besides trumpet speaking and independent slate writing, this gifted lady professes another phase of mediumship, which is called materialization.

For on the subject of investigation I can speak positively as witnessing experience at a seance she gave me last night. I sat with the medium all alone in a room with the doors all closed, with a lamp burning dimly, so that I could see objects plainly; there was a cabinet in one corner of the room, with no one in it. Mrs. Seery put a trumpet in the cabinet and one outside. She then took a seat on one side of the trumpet while I sat on the other side of it. We

then watched the cabinet. We soon heard spirits talking inside the cabinet. One of my spirit daughters called to me, and I asked her to come out. She immediately appeared at the door of the cabinet—parting the curtains, there she stood in full form clothed in white.

While I could see her form quite well, I could not distinguish her features, and could not recognize her as she appeared as a young lady, as she was not quite three years old when she passed over. But I did recognize her voice as the same I had heard so often through the trumpet, and the same loving words convinced me that it was my daughter Tillie.

After this my spirit wife and another spirit daughter came to the door of the cabinet, and the spirits of Miss Fannie Woods and Mrs. Seery's mother came also, and a Doctor Bradley who says he passed over at Dayton, Ohio, and while I could not see the faces of any of them distinctly, they all had the human form and were dressed in white. None of the spirits could leave the cabinet for the reason, the controlling spirit said, the conditions were unfavorable.

The spirit of Mrs. Seery's mother, however, called me to the cabinet and calling me by name, she extended her hand and I shook hands with her. Thus ended a seance wherein six human forms appeared, all clothed in bright, shining garments, in a room where the doors were all locked, where it was impossible for any human being in the body, clothed with flesh and blood, excepting myself and I know the medium did not personate any of the spirits or forms, because she sat by my side all the time.

I omitted to mention that before the seance for materialization began, I was favored with an independent slate writing seance. I had a double slate washed very clean before I entered the seance room, I closed it with no pen or pencil of any sort between the lids, and kept it in my possession all the time. The medium laid her hand upon the slate and immediately I heard the writing commence and felt the vibration occasioned by the writing. When the writing was finished I found two messages in it, the first from Doctor Sharp, the medium's control, and one from my spirit daughter. Doctor Sharp wrote in a plain and bold hand as follows:

"My Dear Friend, Mr. Reavis:—Your friends all here and happy. Your name is written on the book of the ages. You are doing a noble work on earth. We will meet you in the summerland. God bless you. Good bye. Dr. W. S. Sharp. No more."

My daughter wrote in a small but beautiful hand, as follows:

"My Dear Papa—God bless you. I have been looking forward for this day. We are all here united together. Papa do not worry; when you come over to our home you will not be sick any more; all will be well and happy."

"We come, we come from the spirit land. Our earthly friends to meet; We come a happy, joyous band. With blessings pure and sweet; We bring you peace from heaven above. Where sorrows never come."

TILLIE R.

I will now close this letter with a request that you publish it if you think it worthy, and thus you will greatly oblige us.

Written for The Better Way.

## HYPNOTISM.

C. H. MURRAY.

No. 1.

Hypnotism should be a subject of special interest to Spiritualists, inasmuch as it is often affirmed that the means employed by spirits to control mediums are the same as those exercised to hypnotize persons by the operator in physical life. I shall endeavor, in these articles, to show in the simplest manner some of the most striking phenomena of hypnotism, indicate their value, and give what is known of the laws upon which the science is based. I shall probably be able to show that these laws differ in many essential particulars from the laws of spirit control, and in many respects are by no means identical, although they may be referred to the same class of psychical phenomena; also that the science of hypnotism can be made available as a most valuable accessory to the accomplishment of spirit intercourse, or to the perfecting of mediumistic endowments. Many who have failed to attain desirable results by the ordinary practice of circle seances, could reach a rapid and satisfactory development as mediums if their efforts were supplemented by the judicious application of hypnotism, exercised by some trustworthy friend informed on the subject. In very many instances, if the medium were first treated from the physical side of life, and placed in a receptive condition, spirits would have little difficulty in operating on the prepared subject.

In beginning these articles, I have no quarrel with the word hypnotism. It is very proper and appropriate, and far better than Mesmerism or various other terms proposed to distinguish the condition of the patient, which is always one of sleep or shutting up of the exterior consciousness. Those unfamiliar with the matter must not suppose that this is like ordinary sleep. In certain phases of hypnotism the eyes are shut, but the patient is conscious in certain directions, the mind appearing to be comparable to a house of which all the

shutters are closed but one or two. Dr. J. Luyas gives as a definition of hypnotism: "It is an experimental, extra-physiological condition of the nervous system, a pseudo-sleep, into which a patient with an aptitude for it can be made to fall, and during which he loses for the time being all consciousness of his individual existence and of the external world." This definition is more applicable to trance than some of the states of the hypnotized patient, though in general it is very accurate. Hypnotism has only been thoroughly investigated and divested of the quackery and imposition that was formerly associated with it, during the last few years, though practiced in various forms, mostly for religious purposes, for several thousand years. The modern revival meeting exhibits some of its most pronounced manifestations, which are interpreted by the ignorant as special favors of the divine power. All persons are not equally susceptible to hypnotism. Some who are not at first readily hypnotized yield after repeated trials. It is not easy to pre-empt by sight those who may come most readily under its power, though, as a rule, younger persons are more likely to succumb to the influence than others. It is not noticeable that its subjects are most frequent to any special temperament. The blonde or brunette, the nervous or lymphatic, proportionately furnish persons that readily come under the hypnotic spell.

The process of inducing hypnosis was formerly invested with much mysterious ceremony, and the power to bring the sleep about was supposed to be a peculiar gift possessed by but few. It is now seriously questioned by late investigators if any such ability exists, and they claim that a person susceptible of hypnosis can be as readily put to sleep by subjective methods as by making any of the passes or gesticulation practiced by pretentious operators. One of the best authorities gives emphasis to the experimental truth, by means of which he proves that when hypnotic phenomena are called into play, they are wholly independent of any supposed influence of the hypnotist upon the hypnotized, and that the hypnotized person simply reacts upon himself by reason of latent capacities in him, which are artificially developed. They deny that there is any influence or magnetic force passing from the operator to the subject, and that if the subject is at all affected by the operator, it is through the subject's imagination or belief that the change is brought about. From my own experience and observation, I cannot wholly coincide with this view. There are persons who seem to be endowed with a psychic power—it can be called will power—that enables them to hypnotize either people or brutes under favorable conditions. But the public are not so much interested in this fact as in the means whereby hypnosis can be induced by any one; or, rather, the means by which the hypnotic subject can be passed into the somnambulistic state, and may then be taken charge of by any friend or assistant. It becomes necessary before mentioning these various methods, to explain the different phases or stages of hypnotic sleep, because the methods so relate to these phases that the latter have to be mentioned in giving the methods. These different phases need to be well studied and understood by any who desires to act as an aid to a subject, or who would bring about any good results in the domain of hypnotism, and it is only for good results that the subject should be approached. The human mind is too sacred an instrument to be degraded under the influence of hypnotic sleep to furnish monkey play for amusement of fools.

The effects or symptoms of hypnotism are so many and so different in different individuals and in different stages that it is hard to give a picture that shall correspond to all cases of hypnosis, but the manifestations of the sleep have been divided into three general classes, to one of which the condition of any patient can be referred. These divisions are designated as the lethargic, cataleptic and somnambulistic. They sometimes overlap and merge into one another, but the chief symptoms are sufficiently pronounced as to maintain the classification.

Where the subject goes into the lethargic state, the condition is often introduced by motions of swallowing, gasping, breathing, or rigidity of the limbs. The principal characteristics of this phase are: Complete insensibility of the skin and mucous membranes, increased irritability of the motor nerves, and as a rule insusceptibility to suggestion or imported hallucination. The eyes remain closed, the eyeballs turned upward and inward, the body is wholly relaxed, the limbs fall heavily back if lifted and released, the breathing is deep and quick, the muscles are often contracted and are sensitive to the magnet, the hearing is much sharpened, the general appearance of the medium is one of deep stupor and absence of individual consciousness.

The cataleptic stage is a grade higher than the foregoing. It is characterized by a statue-like attitude, the eyes are open and staring, and there is no winking of the eyelids, breathing almost ceases, without apparent fatigue, the limbs retain the most difficult positions in which they are placed, but, curiously enough, make no resistance to a change of attitude. The skin is insensible to the

strongest irritation, but certain parts, such as the muscular sense, especially hearing, retain in perfect activity, by which they are susceptible to suggestions. Any particular part of the medium produces ideas in the brain that correspond to the position and the hands raised in prayer, the face will at once assume a reverent expression, which remains unchanged as long as the position is maintained; if the fingers are on the lips as if to throw a kiss, the lips will lighten into a smile, which will remain permanently fixed while the position continues. There appears a sensibility to pain or fatigue, and the medium has no conception of the lapse of time.

The somnambulistic stage is the most interesting and profitable for purposes of improvement in that should be sought. As I shall subsequently show, it offers a vast field for the mitigation of suffering, the improvement of individuals, and the development of spiritual mediums. In this phase the eyes are generally closed, may be half or wholly open, but no winking of the eyelids. The eyes have a vacant look, and is unlighted intelligence. There is the same inability to pain as in the other stages; the interior senses are quickened to a high degree, the mental faculties are normally sharpened, more memory and the imagination. The medium can recite long lectures or heard months before, but of which the waking state he may not be able to recall a single sentence. Being oblivious of time, he has no fatigue, and will perform mental feats without wearying that overwhelm a person in the waking state.

The aptitude to pass completely into the somnambulistic state is a good spiritual mediumship, for no one cannot be hypnotized to this degree ever hope to attain to much in the of mediumship. More especially true of inspirational speakers.

In the next article I shall give means to produce hypnosis, and methods employed to pass a subject from any of the medium stages to either of the others.

## PROF. LOCKWOOD.

Prof. W. M. Lockwood, of Ripon, a student in the mental, physical and logical sciences, will become a contributor to THE BETTER WAY, his article being already in hand and for publication at an early date. Lockwood is an able man and an interesting lecturer, and has written a number of treatises. Among them: "The Molecular Hypothesis," "Science vs. Superstition," "The Gospel of Universal Regeneration," beside a number of philosophical lectures. On political economy he has "Civilization and Government," "What is Real Capital," "The Revenue and Tariff for Protection," etc. Even among the secular press notices we find the following in his half:

"Mr. Lockwood is a prolific writer upon scientific subjects, and as such has acquired considerable notoriety."—Milwaukee Evening Wisconsin.

"Prof. Lockwood is a smooth and pleasant speaker, never seeming to be at a loss for words to express his views. He is a strong advocate for the cause of labor and the wage worker."—Green Bay Advocate.

"The lecture of Prof. Lockwood, Wisconsin, was the most competent effort mentally, presented at the convention, and was agreeably lacking in cheap invectives against the church and everything else not immediately identical with his philosophy."—Minneapolis Daily Tribune.

"Prof. Lockwood places all phenomena occurring in nature—including social and political evolutions—within the comprehension of natural law (principles) and holds that intellectual scholarly methods afford the only means of analysis."—St. Paul Pioneer Press.

"Mr. Lockwood brings a long scientific training to his subject. He would take a different path to reform than many hitherto trodden—paths of common sense and reason."—New York Truth Seeker.

## LITERARY.

A Voice from the Heavens, or Stellar and Celestial Worlds, by Reuben Potter, Carrier Dove Publishing Co., San Francisco, Cal. This book is compiled from questions and answers, and is appropriately illustrated with astronomical charts. It is interesting to the young student in the spiritual philosophy, or those who are still in the objective realm of being and require way marks, as we have them in this life, to steer by. Among the table of contents are the following: Law of Affinity, Clairvoyance, The Stellar Zones, Grades of Development, Evil Spirits, Laws, Stellar Worlds, Magnetic Forces, The Aurora, Spirit Senses and Signs, Comets, Astronomical Inconsistencies, The Microscope, The Minimized Spirit Heavens.

## Too Technical.

Jack Bowline (ashore for a good time)—Say, shipmate, I'm off my course, and I wish you'd steer me straight. Officer O'Grog—Is it a bunco man you takes me for? Be off, afore Oi run you in for insultin' an officer.—Texas Sifters.



## Correspondence.

## Buffalo, N. Y.

To the Editor of The Better Way.

Dear Sir: Please if you choose to do so set me down as a candidate for the office of President of these glorious United States.

Fraternally, J. W. DENNIS.

## Louisville, Ky.

Mr. George Drexel, the genial Secretary of the First Spiritual Church writes that Louisville is consistently progressing. The Sunday services are conducted by home talent. Among the speakers are Mr. George Heinzen, President, and Miss Lizzie Bailey, one of the pioneers of Spiritualism. He also writes very hopeful of the future.

## Hamburg, Ia.

Dr. A. W. S. Rothermel writes from the above place that he has been in Georgia since last report, where he has successfully located mines, and also found specimens to be tested. Concerning the Wright letter he says that he gave the same conditions that he always gives, and thinks that we ought not to have published it although we condensed it and gave but the mildest points. He also says that he is open for engagements as usual, and may be addressed as heretofore, at Ida Grove, Iowa, Lock Box 3.

## Mantua Station, O.

The opening of the National Spiritual and Religious Camp Association January 1, 1891, although the weather was unfavorable, was a success. All present were ready and willing to push forward the good work in Ohio.

By request the Secretary, F. G. Wilson, read the charter and stated that it was the first charter granted to an organization of this kind in the State. Brother D. M. King then stated the objects and purposes and the work for the future, and made an eloquent appeal to the officers and members to hold steadfast and help push forward this grand and noble work until every man, woman and child throughout the land should be free from dogmas and superstition of the past.

The ball and supper given in the evening by the Ladies' Camp Aid was pronounced by all a great success. There were seventy-five couples present who participated in the pleasures of the evening. The Ladies' Camp Aid will give a masque ball and oyster supper at King's Opera House Friday evening, February 2, 1891. All are cordially invited to attend.

If it will not take up too much of your valuable space I wish to give an account of a seance held at his place January 4, 1891. The mediums wish to suppress their names for the present. There were twelve persons present who can testify to the veracity of my statement. The two mediums were controlled and called for violins, while a lady present took her seat at the piano. Such music assuredly could only come from spirit power. It is beyond all expression by the clumsy vehicle of words. After one-half hour of divine harmony they requested us to subdue the lights; when this was done one of the mediums played upon the harmonica, as no mortal ever played before. Then lights began to move about in the room, seemed filled with invisible forces. A small tea bell placed upon the piano was played upon without contact with human hands, and lights in the form of a rainbow seemed to touch it. A guitar and mandolin was also lightly played upon. Shadowy forms could be seen passing and reappearing until the room was filled with visitants from another world. At the same time and in perfect harmony with the music a voice was heard singing; it being the first time these mediums ever sat together for manifestations of this kind. It seems to me a remarkable phenomenon.

The W. S. and R. C. A. invite test mediums and scribe writers to visit the next session of the camp, beginning July 1st and closing August 1st, on their beautiful grounds at Mantua Station, O. Address the Secretary, Box 39, Mantua Station, O. Yours for the truth, BERTHA B. WILSON, Sec'y.

## Minneapolis, Minn.

Mrs. Abby A. Judson writes: The Minneapolis Association of Spiritualists, which began Sunday meetings the 21st of September, is prospering. On November 10th I began to give weekly lectures. They are well attended, and the audience is composed of most intelligent and thoughtful persons, both Spiritualists and outsiders.

The following is a list of lectures I have delivered to the 11th inst: Nov. 11th, "What is Spiritualism?" Dec. 6th, "What is the good of Spiritualism?" Dec. 14th, "Do Spiritualists believe in God?" Dec. 21st, "Physical phenomena that made me a Spiritualist." Dec. 28th, "Mental evidence of Spiritualism." Jan. 4th, "Unreasonable dogmas." Jan. 11th, "What did Jesus really teach?" Here is what the Tribune reports of one of her lectures:

Miss Abby Judson, at the meeting of the Spiritualists on Sunday night, discussed unreasonable dogmas, and said in substance: A dogma may be true, or it may not. Authority dominated reason in the dark ages. In the twelfth century Abelard argued in behalf of reason, while St. Bernard advocated church authority. This controversy will last till human reason will everywhere triumph over domination. Some men test dogmas by church creed, or by the Hebrew scriptures. Others test them by the light of reason. The ultimate standard of right is, "A reasonable being will act reasonably." Human reason is affected by prejudice and circumstance, but it is the best we have, and we will improve by use. Into the light of reason, and to the standard of reasonableness, the speaker brought the basic notion of the church that the Bible is God's absolute word. Asserting this to be against reason, she gave the spiritualistic view that the Bible writers were sensitive to spirits of different grades. This is reasonable, because it accounts for the unequal, the inconsistent, and the spiritual portions. The fall of man, the atonement, the deity of Jesus, and the endless punishment were subjected to the same test. As always, the speaker claimed that progress in Spiritualism will be the religion of the human race.

## Cleveland, O.

Mr. J. Frank Baxter, the lecturer and medium, is lecturing and giving seances this month in Ohio, on Sundays in the city of Cleveland. His lectures have been well attended, and the principal papers, Leader, Herald, News and Plain Dealer have devoted columns each Monday to unsolicited reporting. A good and quite full synopsis has appeared each week, and correct, and in instances verbatim reports in detail of Mr. Baxter's tests and delineations with which he always supplements his day's work.

Notwithstanding the severity of the rain and sleet storm of Sunday evening of January 12th, deterring many aged and far away residents, Spiritualists, yet Memorial Hall, and the Plain Dealer, was well filled with a noticeably intelligent and appreciative audience, and what is worthy of mention, the young and middle-aged were most numerous.

Mr. Baxter's lecture was very radical, and

what with the MacQuary heresy in progress; it was very opportune.

The audience was composed in large part of strangers to spiritual meetings, and several conspicuous church members were noted, yet all seemed interested. Although decidedly radical and positive, yet Mr. Baxter's arguments and gentlemanly bearing are such that they carry conviction of his honesty in earnestness and rivet closely the attention of his hearers. Mr. Baxter is often applauded, and at the close of his exercises holds brief receptions with the many—and often strangers—who always feel to congratulate him.

The seance, which followed the lecture in question, like the one of the week before was replete in detail, forceful in character and convincing to skeptics. Not in all cases do skeptics were convinced of Spiritualism necessarily, but many of their pet theories had to succumb, and that they became invariably imbued with the marvelous character of the seance, and the unmistakable honesty of the man as medium. People—strangers arose and testified to the accuracy of the descriptions of the spirits, which they declared they readily recognized, often even before the full name would be spoken. "Thom" Sheets, who passed out in Texas, came to an old companion and called him by name in the audience. The latter arose and recognized him. Could this be given in detail as it occurred, with all the facts, none would wonder when report is made that it caused great sensation in the audience. So did the manifestation from Gilbert Rowe, calling upon his school mates to acknowledge him, when two boys, in different parts of the house arose, the one declaring intimate acquaintance with him, as with the brothers Frank and Isaac O. and their mother, Mrs. Sarah Rowe, whom Mr. Baxter had freely mentioned and talked knowingly about, and the other said, "Mr. Baxter, Gilbert Rowe was a school mate of mine and a chum."

So others came, and individuals in the audience responded. The interest was intense, and when 10 o'clock came and the exercises closed, many said "why need he stop?" "Why don't he keep on?" and this notwithstanding the session had then been two hours and thirty minutes long. Mr. Baxter occupying every minute of the time.

## Meadville, Pa.

I am glad to see the high eulogy on the work of Mrs. H. S. Lake in Washington, D. C. I am sure it is genuine and well earned. She is one of the ablest speakers on the "spiritual" platform, and one who is thoroughly inspired with her work and lives the gospel she teaches.

Here in Meadville Spiritualism has taken a deep root and gains in numbers yearly. Last summer one of the pillars of the Methodist Church went to Chautauqua to spend the month. Curiosity prompted him to visit Cassadaga for a day after having paid board in advance at Chautauqua. The result was he did not go back to Chautauqua at all. He came here from Cassadaga thoroughly converted, and now attends the spiritual meetings and supports them with his money, of which he has a liberal share.

Hon. A. B. Richmond does not weaken under fire, but holds to the high pitch of enthusiasm that first thrilled him on learning for a certainty that life continues forever.

Bro. Bemis is a clear-headed Unitarian Spiritualist and a scholarly critic, who puts speakers on their mettle, and his kindly but sharp criticisms are very helpful to all who receive them in the right spirit. He is an ex-mayor and was educated for the ministry; is clear-headed, clean-hearted and carries weight with thinkers.

Brother A. Gaston is a "Rock of Ages" on whom all may rely, in whom all who know him trust; and his balanced nature gives a broad interpretation to human life, and all the issues that arise in the mixed conditions of society and prejudice. He is President of Cassadaga, and he presides here ably and well.

Bro. H. D. Barrett, educated for the Unitarian ministry is too honest to be acceptable, and because he will not compromise his convictions and play sneak, he is without a call, without a salary, and practically without the Unitarian fold. His young wife is a fine medium, a scholar and a noble helpmate to him.

Mrs. Gaston is more to the cause than may be supposed by many, because she is retiring, intuitive and steadily earnest and highly appreciative and helpful to sensitives as well as to sinners.

Mr. Roddy is a lawyer, and being logical he is, of course, a Spiritualist, and his influence counts with a large circle of cultured people like himself.

Mr. Brown and family and the Wilkinses are examples to which we can point with pride. Mr. and Mrs. Wilkins both left an honorable position in the church, because they found the truth that made them free, and their lives were a credit to the church, as they are now to Spiritualism.

Mr. and Mrs. Kepler of the Kepler House are lights on the path, and they let their light shine.

Here is a great center of spiritual quickening, and it grows stronger every year—every month.

Willard J. Hull, Walter Howell, Jennie B. Hagan, Mrs. F. O. Hyzer, Rev. A. H. Frank and I think several others have ministered to the intellectual and spiritual needs of this people. Mrs. Hyzer is a great favorite here. Her recent course of lectures were a rare feast; at once a surprise and a delight to all.

On every hand signs of growth are apparent, notwithstanding the translations that shake the monotonous quiet of many societies and sometimes bring out the war paint to adorn the spiritual countenances of the harmonialists.

Love warms within the frozen shroud That hides the summer's bloom to-day, And wreathes its sunshine on the clouds When winter's storms have rolled away.

Yours for the growing light,

LYMAN C. HOWE.

## New Orleans, La.

The present month is an eventful one to the New Orleans Association of Spiritualists. On January 1st the Army of Northern Virginia moved out of their hall to Memorial Hall where they kept relics and history of the late unpleasantness, and negotiations were entered into for the purchase of the furniture and fixtures of the hall, 59 Camp street. The matter was soon settled, and the hall rented by the Spiritualists, so that we are in the position to say that the hall is our own, and will be dedicated with appropriate ceremonies to "wisdom, justice and mercy," and the spirit friends who are bringing so much light to mortals.

Mr. A. C. Ladd, of Atlanta, Ga., lectured for the Association three Sundays to good audiences. Dr. George P. Benson and his spirit band, who soon had him all right again, and it was with regret that he had to leave and attend to business.

On January 2d quite a number of Spiritualists met at Dr. Benson's rooms on the occasion of his sixtieth birthday. The doctor has had an eventful career since he first saw the light in the State of New York, having followed the sea for thirty years and visited all parts of the world, being around the globe on three different occasions. He relates how he became convinced of the truth of spirit return, when his wife, weak from consumption, was controlled by an Indian, who sang while he

died his canoe. Thinking that the exercise was not good for one in her condition, he tried to stop the motion of the arms, but could not with his own might.

The Indian told many things relating to his business and when his wife would pass over, all of which came true. Just before the lady was controlled there was a loud crash as if all the glass, crockery and stone had been smashed, which was also heard by the neighbors. At once he went to see what was the matter, but could not pass a certain line, being held by an invisible power. Not an article was broken or out of place.

During the evening Dr. Benson was controlled by his guides, Shepherd and Big Elk, and a very pleasant time, indeed, was spent in their company.

## Brooklyn, N. Y.

Conservatory Hall, Sunday morning, January 13th. Mr. Fletcher's lecture was on the subject, "The outlook for the coming year," the subject being one of interest to all. The lecture was given in the most happy manner, the speaker saying, the result will be of most interest to those most deeply interested in spiritual thought and culture. The past year has been important to those interested in financial and material affairs. An effort ever comes in to check, to withhold a new thought and cultivate the old. Ignorance asserts itself. Years may elapse before the law of progress will be understood. You will feel that everything is working smoothly, while the student of the spiritual nature of man will understand the upheavals, care and trouble, come and are necessary to the more perfect rounding out of our natures, and all tends to good results. There seems to come over the mind that which checks progress, but you will understand that these checks are necessary, and the future will prove their importance as guide posts in our lives.

Spiritual thought has come out of sectarianism, and is now trying to demonstrate the fact that it is not the form or the place, but simply the idea—the thought itself which is forcing itself upon the people, and upon which they are about to act. Certain minds can only be appealed to through their physical senses, hence the grand mystery of the cathedral and the church, which are only intended to typify some spiritual scene. Spiritual law is outside the spiritual thought of the church. The warfare against Spiritualism is passing away. If its claims are false, it will die of itself. No true thought or idea can be destroyed. The ministers of the churches have outgrown their creeds, the result of which may be seen in the increased liberal thought in their sermons. The books and the literature of the day are all permeated with the same liberal ideas. This means that the god and the devil of the past are fast vanishing each other, and the future religion will embrace every human soul.

The object of the heretics of the past has ever been to give humanity a newer, better and grander thought, and in the time to come we will have a church of heretics. The coming year will be one of a sifting process. There is a great burden resting upon all Spiritualists: that is to develop the law which underlies all phenomena. There is to be a classified Spiritualism—not a place for fools to rush in where wise men are afraid to walk. Those minds which are unprepared to receive a thought must be educated up to the thought. Instead of calling for the rap and the message to be repeated, look for the underlying law that produces the rap, and understand what the message means, and thus prepare yourselves to teach others its meaning. Learn the A B C of the manifestations before attempting to study its higher developments. Genuine mediumship cannot be exposed. In your haste for phenomena you have forced undeveloped mediums and spirits to demonstrate the fact of spirit communion, and then charge the medium with being a fraud, while you are frauds yourselves.

The physicians aided by the courts have pronounced one who has been a worker in the cause insane, and incarcerated her in a lunatic asylum for believing in Spirit communion and trying to raise a fund to be devoted to the cause. This is good law, if so, John, Peter and James and the rest of the disciples, as well as all believers in the Bible, were lunatics, and should be incarcerated in an asylum.

A few years ago a man who would have claimed that you could sit in an office here and talk with a man in Philadelphia or Chicago over a wire, you would have been pronounced a lunatic. A young girl—too young to understand her rights, or anything, not taught by the priest, but the possessor of millions may be persuaded by the priesthood to become a nun, while her millions go to enrich the Catholic church, and it is all right; but if any person chooses to devote a little time or a few dollars to the development of Spiritualism they are lunatics, and must be sent to the asylum at once.

Now, who is to blame for this state of things. Is it not society? Is it not the church, but it is Spiritualists themselves. Seek the public through the press. Say to them if you will read and publish all that you can find against you, you must publish and read the good we do, and this is what the year is to produce. There will be more discussion and a larger growth of Spiritual thought. The world is now thinking, which is a dangerous thing for the churches.

The Church of England prays for the Queen, the House of Lords, and the House of Commons. Common people over there don't require any prayer. The prayer of the future will be, Oh, Lord, send us no blessings that will not break all mankind. The year before us will mark in all things a more careful attention to thought, to the development of the truest and best of the real man. There are those who forty years ago heard a rap, and who are yet waiting to understand what the rap means.

This year will give its development. The comprehension of spiritual law is to apply it within your own life. When the world understands spiritual law there will be a grand change; it will regulate the difference between capital and labor. There will be no tyrannical ruling of the many by the few; all will serve themselves by serving each other.

God grant that your aspirations may tend not to develop the god without but the god within. Live truly; speak and act your highest, brightest aspirations only, and the year to come will prove a blessing to all with whom you are brought into active relations.

On Sunday evening Mr. Fletcher devoted the entire evening to giving tests, very many of which were particularly pointed; all were good and every one was recognized.

Paternalty yours, Doctor.

On Sunday evening, Dec 21, at same place, the subject was: "What is the matter with Father Ignatius?" The speaker regarded him as being in a dyspeptic condition of theology, dyspepsia being a combination of mental and physical disease, which causes the patient to feel as badly as possible, and to insist that all those who unfortunately are brought into the immediate atmosphere of the individual shall feel equally as bad as he does. This is seemingly the condition of Father Ignatius on all religious matters. The only successful theologian at the present time is the man who is perfectly satisfied, without thinking or reasoning in any manner. If any man begins to think, he is theologically at war with himself at once. Human reason and theology, like oil and water, cannot be harmonized. Of course, in the olden days there was something to be afraid of in thus expressing our views. The stake, the

gallows and the block were in plain view, as many have found to their cost. Michael Servetus had committed no crime, but had he committed all the crimes in the calendar, his offense would yet have been less than that of the religious bigot, John Calvin, who gloated over and rejoiced at his suffering. Thomas Paine and Voltaire thought outside the church, which is now all right; but the time was when even that was not tolerated. Father Mettlyn thought inside the church, and still continues to think, and express his thought, regardless of the anathemas of the Pope, and a sermon preached by Father Mettlyn is never forgotten by his hearers. It makes a lasting impression. It has been said that the light of the sacred heart never becomes extinct, a detail from the priesthood being in constant attendance to see that it is kept burning, and yet it is claimed that one of our venturesome but seldom curious Yankee visited the place, after asking numerous questions, simply to gratify his curiosity, blew it out. What happened? There was not an earthquake, convulsion of nature, but did the world come to an end suddenly, but simply went on its usual course without regard to the light of the sacred heart. The Holy Water in the vessel at the door of the church, placed there by the priest's order, may be clean in the morning, but later on, as the fingers of the congregation are dipped into it, we would regard it as not quite so clean and pure. Father Ignatius comes among us without any new thought. He simply claims that the underlying spirit must be there. It matters little what you believe, if you only add thereto a belief in Christ and Him crucified. The province of the church is to save souls; that being the case, why was not the anvil given when the world was made, and not allow millions of people to come and go without even a prospect of heaven. What became of those who passed on during the interval of the world's history when there was no savior. A few years ago a man started from an interior town in Massachusetts to visit Boston, and in order that he might be sure of his route, he took down the guideboard at the first cross road, which read, "Seventy-five miles to Boston," and carried it with him. He traveled all day, and upon examining his guideboard at night it still read "Seventy-five miles to Boston." This seemed a little singular, as he had never known that guideboard to lie. And yet he went forward again the next day with the same board to guide him, and again at night, when arriving in sight of the Bunker Hill Monument, and the familiar streets of Boston, he looked at his guideboard, and it yet read, "Seventy-five miles to Boston." This is the trouble with Father Ignatius. He is seventy-five miles from Boston, and while he continues to be bound up in creeds and ritualism, he will remain seventy-five miles from Boston, even if he can see the top of Bunker Hill Monument and the familiar streets of the city. And yet Father Ignatius, in looking over the walls, has discovered the secret spring, touched it, and pushed the door a little way open. The next generation will open it still further; there is no hand to withhold them. Ritualism and vestments will yet be relegated to the past. Those who attend the churches go to hear that part of the sermon that applies to some other person, not to hear that which can be applied to their own lives; they do not require reformation; they must assist in reforming the world. Father Ignatius is a John the Baptist crying in the wilderness. Our thought now is that our century is closing with more liberal ideas. In future people will not ask what church it is we attend, but what is the nature of the services, are those who attend and the principles they advocate good and pure? Mere ritual and church vestments will have little force in the church of the future.

Doctor.

Fraternity Rooms, Sunday, January 13th.—On account of the inclemency of the weather our meeting was very poorly attended, and although our speaker, Mrs. Holmes, was with us, and read a paper on "Work and workers," yet it was more like a social party than a public gathering.

The subject discussed opened up a vein of thought and seemed to infuse new life. Tests were then given, which, in every case, were recognized.

On Wednesday we held our monthly social, which was well attended and enlivened with singing by Mrs. Wheaton, whose clear voice echoed through the rooms, and with the inspiring strains of the mandolin, which started the young folks to dancing.

Our evening passed away very pleasantly and it began to grow into the early morning hours when we wended our way to our respective homes.

TELKA.

New York.

At the morning services of the First Spiritualist Society Mr. C. H. Banks spoke on the "Needs of the Hour," and gave a clear outline of the requirements necessary to a fulfillment of the demands of true spirituality. The audience showed the appreciation of her strong points in generous applause.

Mrs. M. E. Williams presided at the afternoon meeting for manifestations, which had a large attendance, notwithstanding the inclemency of the weather. She opened the proceedings by a brief address on "The Mistakes of Spiritualists," which was replete with truths vital to the life of the cause, and pointed out the importance of observing duties which ordinarily are considered of trivial consequence.

Mrs. Banks followed with a short and forceful address on the same theme.

Mr. H. J. Newton spoke at length on God and the Devil, which the affable president summed up in a few words by saying that both of these "natures" existed in our own being, according as we followed the rules of life.

Dr. Slade related some interesting personal reminiscences.

Mrs. Cutler, of Newark, gave a few psychometric readings, and General Bullard, of Saratoga, said that from a practical view of life human nature gave utter denial to Christian dogmas, and said that if we expressed sympathy for a fellow creature in momentary suffering how unreasonable to think that translated humanity would look upon in passivity at its less fortunate brothers writhing in eternal agony? Such a doctrine, he said, is a disgrace to humanity and to civilization.

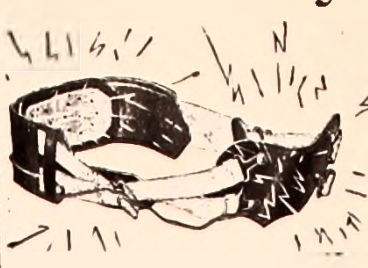
Mrs. Jennie Holmes spoke, and the president closed the meeting with a stirring speech, in which he said that Henry Ward Beecher was the first to proclaim from the pulpit against the doctrine of fire and brimstone, and knowledge, that human feeling that knows no color, creed, or sect, and recognize the universal bond of human sympathy.

W.

To Cassadagans. Messrs. Barrett & McCoy wish to announce to all who have subscribed for their work on "Cassadaga, Its History and Teachings," the work is rapidly advancing in preparation, and is expected to be ready for delivery on March 1, 1891. The work will be of great interest to all who have visited Cassadaga or who are interested in Spiritualism, and in order that the size of the edition may be estimated, they will be pleased to receive the names of any who wish the book—at \$1.50, delivered free. No money to be sent till notified that book is wanted. The work will contain, besides historical matter, articles by the ablest writers in Spiritualism. Address

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# Ladies' Department.

Written for The Better Way.

## Dreams.

By ROSA MAYNARD DAVID.

Tell me the dreams you dream,  
Is all you loved in them lost?  
Are they real, or do they seem  
On billowy beaches tossed?

Tell me if, waking, you find  
You've been hugging some fond delusion,  
Where reality's robbed by the mind,  
And practical thought's an intrusion?

Was it some long dead desire  
That came home to your heart last night,  
And wakened the smoldering fires  
Of your longing soul, in its might?

Some dreams may help us, some harm,  
The passing enjoyments here given;  
Some remembrances keep the heart warm,  
Some rob us of hopes of a heaven.

Close are the chords of our lives  
Woven round, intertwined with loves;  
Who can unravel the mysterious travel  
Of the heart, on through life as it roves?

Only as the sea may tire  
Of the low murmuring waves on the shore,  
Could I tire of the realm I aspire  
To reach and to hold evermore.

Written for The Better Way.

## HEALTH AND HOME.

NOTE—Queries on different subjects, medical or otherwise, answered in this column free. Such medical advice and private council as calls for personal letter, a fee of one dollar will be charged. Correspondence solicited. Address Mrs. J. Clegg Wright, M. D., P. O. Box 411, Cincinnati, Ohio.

## NURSING.

It seems the most usual thing in the world to suppose that all women are naturally fitted to be nurses. It has always been supposed that they were divinely constituted for that vocation, and have been expected to do well the duties coming upon them, whatever their own physical condition might be. How nobly they have discharged these duties at the cost of health, strength, and life sometimes, we all know. How the weak, sickly mother has stood faithfully beside the sickbed of her child, caring for it to the best of her feeble strength, leaving it only when outraged nature compelled her to take rest, or perhaps sent her for a moment into unconsciousness. Yet how little has been thought of the fact that that fragile being, overtaxed, had fainted at her task? Camphor or ammonia has been swiftly applied, and once more she glides back to her post as nurse and watcher.

But what of the patient, depending for life, health and strength on the attention of this mother? Does it thrive? Does it rally fast? Does it gain strength when the fever ceases? Does it eat well, or does it need coaxing and careful, tender patience to make it eat at all? Why is it that its sleep is fitful and that it lies there weak, exhausted, until somebody seems to get an inspiration and sends for aunt Jane, or aunt somebody, who comes with her bright face and red cheeks, who enters the room with something about her that makes the patient nestle on its pillow and breathe a soft, contented sigh, and the tired and weary mother feels all at once rested and satisfied? Why is it that she feels for the first time that her child will get well, and goes about getting a lunch for her charge with springing step? Why is it that the patient smiles when aunt Jane lifts him and arranges his pillow, and when his meal is ready, eats it all and wishes for more? Why does the weary head cease to ache when her hand softly presses the temple or smooths back the hair, and by and by, when the time for his bath comes, there is no shrinking or weary protest, but after it is over, and the patient laid once more upon the couch, why that feeling of rest and peace, and why does sleep come so swiftly, closing his eyes with no trembling of the lids, nor starting or nervous twitching of the limbs, but for the first time since the fever left him, he lies still, sleeping the sleep that restores and invigorates, and that means recovery.

Have we not often seen just such cases as this? What does it all mean? One word can answer it all, the word magnetism. The child needed the life-giving magnetism from aunt Jane to build up its strength and help it back to health.

Many a patient but feeble mother has done her best and failed, has seen her child fade away before her eyes, and laid it, with tears and sobs, away for its last sleep, because her very watchfulness and care; her constant presence had a debilitating and irritating effect upon the already exhausted frame. The fact should be clear to every doctor of to-day that the feeble mother of a sickly child is not its best nurse or attendant. A mother predisposed to consumption commits a crime against her offspring when she fails to provide for it a healthy nurse.

The nurse and the mother are not necessarily the same being. A woman may be a mother, yet be unfitted as a nurse for her child. The instincts of motherhood are not always accompanied with organic health.

It is a fortunate circumstance, indeed, when a mother does possess the qualities of good physical and magnetic motherhood. She needs all the advantages which knowledge, experience and training give her, for the hand and soul of a mother predispose the physical and mental destiny of the child. Mechanically even, without education, she has a wholesome influence on the newly born, but those mothers who are not so favorably organized, and who have a predis-

position to physical and nervous weakness, should let the child be as much as possible in the care of a proper nurse. If it be so great a fact that magnetism heals disease, the sooner we recognize the fact and live up to the laws which it manifests, the better.

A good nurse should have a tender heart and sympathetic nature, quick perception, cheerful disposition, a fine nervous system, and a large arterial temperament. A person so organized will have the physical and magnetic qualities of a good nurse. A good education and the more training the better. The sick room always needs such persons.

ANSWERS TO CORRESPONDENTS.

Mrs. T. I. Brandon, Vt.  
Photographs received; will write you in full at an early date.

Mrs. G. H., Kentucky.  
Yes, I do believe that there is a treatment that will cure cancer without the knife, if it has not progressed so far that the whole system is involved. I will gladly give you the address asked for, provided you give me your full address and enclose stamp for reply. I cannot do so in this column, because the physician objects to anything like advertising, being in regular practice.

Miss Lucy, Ohio.  
The medicine you refer to, I think, can be obtained at any drugstore in the city, but if not, you can obtain it at the Dispensary of the American Eclectic Medical College, 192 West Fifth street, Cincinnati, O. Ask for Electro Magnetic Elixir; small bottles cost 25 cents, large ones 50 cents. Yes, it is probable the best remedy you can obtain for the cure of headache, neuralgia or rheumatism. You can obtain a free consultation there; also any Thursday afternoon, provided you show yourself to be a subscriber to THE BETTER WAY. Ask for Dr. T. K. Dawson when you call there, and he will be pleased to do all you wish in diagnosing your case.

Mrs. Alice B., N. Y.  
There are many patent depilatories or hair removing preparation to be found at the drugstore, but as most of these compounds contain arsenical salt, which may poison the system, I would warn you against such.

One of the safest of all chemical depilatories is the following:  
Take of Sulphuret of Calcium, 2 drachms;  
Quick lime, 1 drachm.

Powder them separately, mix and keep in a well stopped bottle. When wanted for use, make into a paste with a little water and spread on the part. Let it remain for fifteen minutes, or until it smart; then wash off with soap and tepid water. On a sensitive skin this will leave an unpleasant but temporary redness.

## Thou Art Not Near.

Thou art not near me, but I see thine eyes  
Shine through the gloom like stars in winter skies,  
Pointing the way my longing steps would go,  
To come to thee because I love thee so.

Thou art not near me, but I feel thine arm  
Soft folded round me, shielding me from harm,  
Guiding me on as in the days of old,  
When life was dark and all the ways were cold.

Thou art not near me, but I hear thee speak,  
Sweet as the breath of June upon my cheek,  
And as thou speakest I forget my fears,  
And all the darkness of the lonely years.

O love, my love, what'er my fate may be,  
Close to thy side, or nevermore with thee,  
Absent or present, near or far apart,  
Thou hast my love, and fillest all my heart.

Written for The Better Way.

## A LITTLE METAPHYSICS.

Mrs. M. Theresa Allen.

As cold in the material realm is but the absence of heat, so is evil but the absence of good in the spiritual realm. Neither cold nor heat are absolute principles in nature, but only relative conditions to heat and good—the real and active principles. As cold, therefore, is the negative, and heat the positive condition in physical science, even so is evil the negative and good the positive condition in metaphysical or spiritual science. Thus goodness is strength, while evil is weakness. Goodness is the great universal preserver, sustainer and immortalizer, while evil is but the child of time, and must perish with the season in which it has its ephemeral existence.

In consequence of the artificialities of our mundane life, however, it is possible for a mind stored with evil or selfish purposes and motives to hold sway for a season through the influence of the "Money King," but when death strips him of that power, he sinks to his specific position in spirit life, where, in proportion to the degree of his depravity, he remains comparatively powerless, until, animated with better and nobler purposes and motives, he begins to ascend the scale of usefulness, and gradually dedicates himself to the service of good. While, on the other hand, the mind stored with good and unselfish purposes, for want of a sufficiency wherewith to execute the plans by which to bless others, remains unobserved and comparatively powerless maybe throughout this mortal life, nevertheless, when this same death angel shall deliver his spirit from the bondage of these arbitrary and unnatural mortal conditions, he will rise to spheres of wisdom and power commensurate with his innate goodness of heart and nobleness of purpose in life.

Since neither cold in the material world, nor evil in the spiritual world, are separate and distinct entities, but only relative and temporarily existing conditions, it must necessarily follow that souls cannot, from the very nature of things, remain always in the shadowy valley of evil, however darkly stained by sin and violations of the laws of peaceful and happy life. The inherent soul forces of harmony will in time gain the ascendancy, and control the conditions of evil and inharmonious, and the once beclouded spirit rises to spheres and associations of light and activity, amid happier and more accordant scenes of life.

Written for The Better Way.

## Leaflets.

By LILIE E. NIXON.

We cannot say that the blue of the sky, we are admiring with our eyes uplifted, is more beautiful than that our friend sees in the violet blossom at his feet, though we are gazing skyward and he earthward.

Endeavor to study and impartially estimate self, and then pursue the way placidly in the presence of either just or unjust censure. If subjected to the former, anger and resentment will surely prove there is mud in our depths; if to the latter, the process may bring some pearl of truth to the surface, and, after all, we are not the most important thing in the universe, and if we are adjudged better than we know we are, we may consider ourselves even, at least, when we have arrived at a state, through effort, superior to that represented.

Written for The Better Way.

## SING, OH, HEAVENS! AND BE JOYFUL, OH, EARTH.

By ELA L. MERRIAM.

As I sat on my porch this early December morning, gazing in intense admiration upon the glowing eastern sky, radiant in the first beams of a dawning sun, some inspiring thoughts leaped through my already joyous mind.

Between this brilliant prospect and myself were dull, grey and murky shadows. Millions of human beings, at this hour, awaking from their slumbers, rousing to the realities and the necessities of life, some in joy, but, alas! most of them in heaviness of heart. Interminable scenes of happiness and sorrow, of hope and despair, of birth and of death, characterizes the intervening space. Ah, Yes! It is a typical picture.

Before me lies a world of sorrowing, dispirited, aimless people, to the majority of which the present is a meaningless conflict, and the immortal future worse than a blank. Disappointment lurking in every pursuit, while defeat crowns their blind, undisciplined efforts. But look, oh, ye struggling ones! Lift your eyes to yonder horizon! See ye not above its mists and fogs a new brightness that is tinting hill and dale? Read ye not its token, "Peace on earth and good will toward men?" It is the light of immortality bursting upon our world. It is the tidings of our loved and lost, the trumpet sound proclaiming, "No death, no eternal woe!" but life, hope and happiness the destiny of the human race. It is the unquenchable sun of spiritual truth, whose transcendent beams will flood the earth, and even now many sons and daughters, whose lives were dark, whose souls were sad, whose hearts were bereft, are rejoicing in the new hope it has brought to them.

Dear readers, we can all assist in the more hasty spread of these healing, life-sustaining, life-inspiring beams. Every word of truth, of encouragement and of counsel, should be accompanied by a spirit of loving sincerity. Every thought and impulse, the child of light and purity. Then, oh, then our earth would soon bask in a new and brighter effulgence than theory or creedism ever dreamed of—and its glory, and extent, boundless eternity!

Our birth is but a sleep and a forgetting:  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home. —Wordsworth.

## Children.

We fear that the spiritual nurturing of our children is what we least think about. We think of children as of little animals—we feed them, and see that they are protected from cold, but further than this we too seldom go. Our recognition of their kinship to the Heavenly Father, we lose in our small worriment over their creature comforts; the spark of divinity within them is clouded to our material eyes by the many errors committed by reason of their inexperience, and a baby is not to us a borrowed angel so much as a little bundle of bother.—Detroit Free Press.

The German Empress appeared on review the other day at the head of a regiment of cuirassiers, of which she is colonel, clad in army uniform.

"They will pay for my joke on publication," groaned Crabley, as he dropped the editor's note to the floor. "Great Scott! I wanted that money for a board bill, not a tombstone."—Puck.

Our hopes are the steps by which we climb to success; our fears are generally pitfalls of our own digging, into which we fall because we dug them.—Great West.

## MEETINGS.

**BOSTON.**  
Dwight Hall, 44 Tremont street, opposite Berkeley. Spiritual meetings at 7:30, with developing circle at 11 a. m. and 2 p. m. Dr. W. A. Hale, conductor. Office Hotel Concord, 27 Shawmut ave.  
The Echo Spiritualists Meetings will be held in America Hall, 724 Washington street, at 10:30, 7:30 and 2:30 p. m. Unexcelled test and speaking medium. Medium, Dr. W. A. Hale, 724 Washington street, at 10:30 a. m. and 7:30 p. m. E. Cobb, conductor.  
First Spiritual Temple, Newbury street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Matthews, conductor.

**BROOKLYN, N. Y.**  
Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings are held Sunday at 11 a. m. and 8 p. m. W. J. Lund, Sec.  
The Independent Club meets every Friday evening at 8 o'clock at Broadway Hall, No. 291 Fulton st. and all members are invited. Free admission and all welcome. N. S. Jordan, Pres.  
The Helping Hand Center meets every Tuesday evening at 8 o'clock at Broadway Hall, No. 291 Fulton st. and all members are invited. Free admission and all welcome. N. S. Jordan, Pres.  
The Progressive Spiritualists meet every Sunday evening at 8 o'clock at Broadway Hall, No. 291 Fulton st. and all members are invited. Free admission and all welcome. N. S. Jordan, Pres.  
The Spiritualists of Brooklyn meet every Sunday evening at 8 o'clock at Broadway Hall, No. 291 Fulton st. and all members are invited. Free admission and all welcome. N. S. Jordan, Pres.

**BALTIMORE, MD.**  
Belgian Philosophical Association meets every Monday. George Roth, Secretary.

**CINCINNATI, O.**  
The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Walnut, at 2 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spiritualists meets at A. K. Hall, 16 1/2 West Third street, at 7:30. Good speakers and music. Morning services, free; evening, 10 cents.

The Spiritual Progressive Society meets at Engle Hall, 107 Marshall avenue, at 8 p. m. on the first and third Sunday of every month.

American Health College. Full instruction. Prof. J. B. Campbell having established his superior Vinyasa system and erected his college, now furnishes college instruction free to prepared students. Also prescribes for the sick free at the American Health College, Fairmount, Cincinnati, Ohio. Also Sunday free religious meetings for everybody.

**CHICAGO, ILL.**  
Marline's Hall, 50 South Adams street, Mrs. Cora L. V. Kitchin will lecture at 10:45 a. m. and 7:45 p. m. Sunday.

Edw. J. H. Bushnell, Pres.  
The Spiritualists of Chicago meet every Sunday at 10:30 a. m. and 7:30 p. m. at the Indiana avenue. Lecture at 2 p. m. every Sunday.

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**COLUMBUS, O.**  
The First Spiritual Ladies Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. C. Pitt, Sec.

**CLEVELAND, O.**  
The Lyceum meet at Memorial Hall, services every Sunday evening. Thomas Lee, Secretary.

**CAMBRIDGEPORT, MASS.**  
Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows Hall, 548 Main st.

**DAYTON, O.**  
The American Health College meets every Sunday in the Lower Block, Cor. 5th and Wayne streets, at 10:30 a. m. and 7:30 p. m. Warren B. Shaw, Pres.

**DETROIT, MICH.**  
The People's Progressive Spiritual Society holds services at 31 Monroe a. v. every Sunday.

**PITTSBURG, PA.**  
The First Society meet every Sunday afternoon and evening. Mrs. E. L. Loring, Secretary.

**ST. WORTH, TEXAS.**  
The First Spiritual Society has been organized. The Ladies Aid Society meet every Sunday afternoon. W. H. Rollins, 918 East Fifteenth st.

**GRAND RAPIDS, MICH.**  
The Progressive Spiritualists Society meet every Sunday at 10:30 a. m. and 7:30 p. m. at Elks Hall, 18 N. Julia street. Also on Thursday night at 7:30. Mrs. E. F. Johnson, Pres.

**INDIANAPOLIS, IND.**  
The Indianapolis Association of Spiritualists meet every Sunday at 10:30 a. m. and 7:30 p. m. at the Indiana avenue. Lecture at 2 p. m. every Sunday.

**LIBERTAL, MO.**  
The Spiritual Reference Association meet every Sunday at 10:30 a. m. and 7:30 p. m. at the Indiana avenue. Lecture at 2 p. m. every Sunday.

**MINNEAPOLIS, MINN.**  
The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 100 N. Washington ave. at 10:30 a. m. and 7:30 p. m. N. S. Aspinwall, Pres.

**NEW YORK, N. Y.**  
The Progressive Spiritualists hold services every Sunday at 3 and 8 p. m. at Ardenham hall, 17 West Twenty-fifth street, at 10:30 a. m. and 7:30 p. m. G. W. Van Horn, Conductor.

**NEW YORK, N. Y.**  
The People's Spiritual Society meet every Sunday at 10:30 a. m. and 7:30 p. m. at the Indiana avenue. Lecture at 2 p. m. every Sunday.

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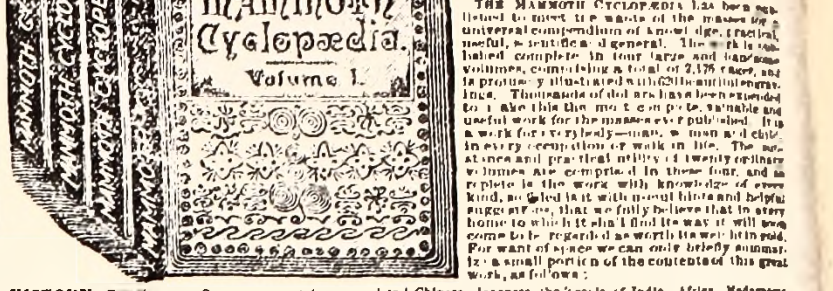
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**THE WORLD'S WONDER.** This great work is also a complete and authentic history of the great American Civil War, from the first shot fired at Fort Sumter to the final surrender at Appomattox. It includes the names of all the principal actors in the drama, and a full and complete account of all the events of the war, from the first shot fired at Fort Sumter to the final surrender at Appomattox.

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**THE WAY PUBLISHING CO.,**  
S. W. Cor. Plum & McFarland - Cincinnati, O.



## SECULAR PRESS REPORTS OF SPIRITUAL PHENOMENA.

Whether there is any thing substantial in ghost stories, and in the reported wonderful experiences of mediums and clairvoyants, is still a matter of conjecture rather than proof.

That there is "something in it," however, is the belief of a considerable number of careful observers and scientific investigators.

In England the interest in the "queer phenomena" found public expression in 1882 in the formation of the Society for Psychical Research, the object of which was "to make an organized and systematic attempt to investigate various sorts of debatable phenomena which are prima facie inexplicable on any generally recognized hypothesis."

From the recorded testimony of many competent witnesses, including observations then recently made by scientific men of eminence in various countries, there appeared to be, amid much illusion and deception, an important body of facts to which this description would apply and which, therefore, if incontestably established, would be of the very highest interest. The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organized on a sufficiently broad basis.

The subject of investigation included the influence of one mind on another, hypnotism and mesmerism, the phenomena of clairvoyance and spiritualistic mediumship, haunted houses, &c.

A few years after a similar society was started here in Boston under the leadership of Profs. William James and Josiah Royce, of Harvard, Dr. H. P. Bowditch, and other eminent scientific men, Richard Hodgson, L. L. D., of England, becoming Secretary.

The aim of both the English and American societies has unerringly been to approach the various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems once not less obscure nor less hotly debated. The founders of the society have always fully recognized the exceptional difficulties which surround this branch of research, but they have, nevertheless, believed that by patient and systematic effort some results of permanent value might be attained.

It has been supposed by many that the American Society disbanded last winter. But the Secretary, Mr. Hodgson, in an interview which a reporter had with him a few days ago, stated that it had merely discontinued as an independent society in order to become a branch of the English society of the same name. The investigations have continued without interruption, and the results in some cases have been extremely gratifying.

"Do recent investigations tend to discredit or strengthen a belief that the strange phenomena are inexplicable under known laws, Mr. Hodgson?"

"It's hard to say any thing positive, or to propound any definite hypothesis, but there is no doubt in the minds of those of us who have examined the cases that many of the phenomena are genuine. We have used ever trick and effort to discover duplicity or fraud, but I am bound to say that some of the most striking and valuable cases stand all tests."

"Then you think it worth while to continue?"

"By all means. There is every encouragement in the world. We have our disappointments and our wasted time now and again, but every discovery in science has been beset with similar difficulties."

"Is the society to resume its meetings this year?"

"That is still uncertain. Prof. James doesn't see the need of it. But I think they help to keep up the interest among the members."

"Can you give a few of the recent cases?" "Yes. Here is a good one that I think has never been published. I can't let you print the names of the people concerned, but the case happened out in Brookline. The lady who had the experience wrote it out for me here."

"I was spending the summer in Vermont with my little boy. I had left at home my husband and my husband's mother, and had given into their charge a canary bird—a long German canary, 8 years old—and an English ivy. I was very fond of both. Within a few days of the close of my visit I dreamed that a strange cat had got in and eaten my bird, and that my husband had bought another in its place and had paid \$5 for it. At the breakfast table the next morning I told my sister-in-law and her aunt of my dream, and said I should write home and charge them to be more careful. I did write home in the course of the day, but scorning the thought of relying on a dream, said nothing of it."

"Upon arriving at my home a few days later, at about 5 o'clock on a Saturday afternoon, I followed my husband's mother down into the dining-room. On the way down I caught sight of the bird and cage, hanging in the accustomed place in the back parlor."

"In the dining-room I said: 'The bird and the ivy are all right? Do you know that I dreamed a cat had killed the bird, and,' looking up into her face, 'it has,' for I saw by her face it was true. She said: 'You go up and see the bird.' I went up and saw that it

was quite a different bird—a young one—and of quite another shape."

"I returned to the dining-room and went on with the story of the dream—that my husband had bought another bird, paying \$5 for it. She said: 'I believe you are a witch.' Then she said: 'But it wasn't Susie' (a black cat she had had many years). I said, 'I knew it; it was a horrid gray cat.' It was a Maltese cat that looked as if it had been too near the fire and got singed—yellow in spots, with a great head and jaw—as low a type of cat as I ever saw. I had never seen such a cat. 'But,' she said, 'I don't know any thing about the price of the bird for it only came home to-day.'"

"When my husband came home to tea and was told the story he laughed, and said: 'Why didn't you say \$3.50 and just hit it?' I said I didn't care any thing about that; that was a small point."

"Within a week after this I was at my chamber window, when I saw the identical cat of my dream running along on the sash. I called to my husband's mother, and said: 'Look, there is the cat that killed my bird.' She looked out and said it was, and that she had not seen the cat since until now."

"It seems that the day the bird was killed, as soon as she found the bird gone, she went out to look for Susie, thinking it must be she who had caught it. A neighbor seeing her looking about, asked her what she was looking for, and when told, said: 'That cat on the fence has just run with a bird,' and she looked and saw this strange cat."

"We did not think very much of this story, but I used to tell it from time to time, and on one occasion, along while after, when I told it, my husband said, 'You might as well have the benefit of the whole of it—the bird cost \$5.'"

"Here is another good one that happened at Roxbury. The lady writes:

"One day I met on the street a friend whom I had not seen or heard from for a long time. She had just come from Texas, where she had passed the winter. I asked her if any thing strange or startling had happened to her in the wild place. 'Yes,' she said, 'I killed a big rattlesnake with twelve rattles, and you can't guess what I did with it.' 'A flat-iron,' was my instant answer, and my surprise was as great as hers when she told me I was right. The snake was near the house, and she caught up a flat-iron which was placed against the door to keep it open, and, throwing it at the snake, nearly cut its head off."

"I at once wrote to the lady, who told me the story," said Mr. Hodgson, "asking her, among other questions, if she had ever previously thought of a flat-iron as an instrument of attack upon any thing obnoxious. Her reply gave an explanation, or at least a partial explanation, of what seemed a curious case."

"When a young girl," she wrote, "I had a great fear of burglars, and often threatened to keep a flat-iron in my room, with a string attached to it, that could be dropped upon the head of any burglar who should pass through the front entry of the house and be accommodated enough to stand still in the right spot and let me carry out my line of defense. I did not consciously remember this when I answered my friend's question promptly but shortly after it all came back to me."

"A similar incident happened not long ago in Boston, which subsequent inquiry failed to explicate. Mr. George, so to call him, came home one afternoon and said to his wife: 'I saw Ludlow to-day, and whom do you suppose he has seen?' Now, Mrs. George did not know Ludlow—had never heard of him—and his name means nothing to her. She replied immediately, however, 'Joseph Mallard.' Mr. George looked astonished, and asked his wife how she knew, whether she knew Ludlow and that he had been in Cuba and seen Mallard there. But she could only say no, that she did not know why she said it, that the name came to her lips without conscious thought."

"You have heard of a clock stopping just previous to a death in the house? Well, we've a well-authenticated case of that. A well and strong aged lady took sick one day. During the last of the week she took a severe cold, which on the following Monday confined her to her bed. It settled upon her lungs, which seemed congested. The attending physician on Tuesday said that nothing could be done for her, as she probably could not live till morning. Never having been sick, aside from such diseases as childhood is heir to, her constitution and vitality were such as to prolong her life to Friday. The greater part of Wednesday and all of Thursday she was unconscious. Thursday at 1:30 p. m. her clock stopped with such a loud click as to attract the notice of all in her room and the one adjoining. It refused to go on again swinging the pendulum with the finger. On the supposition that it had run down, it was wound, but the number of turns proved that it was not. Several trials were made to start it, but all were unsuccessful until a few minutes before 4 o'clock. At this time the hour and minute hands were placed to accord with the time denoted by the tall eight-day clock, and the pendulum vibrated until the clock struck 4, when it stopped, and all further attempts to start it were unsuccessful. Friday morning, just twelve hours from the time it stopped,

her daughter and daughter-in-law noticed a decided change in her breathing, and knew that death was not far away. The breathing increased in difficulty, and as the tall clock struck 4 the last expiring breath occurred. Three or four hours later some one suggested the starting of the clock. The pendulum was swung, and it has continued to swing without a stop ever since."

"One of our best 'dream' cases was that of a young fellow who dreamed himself into a snug package of money. He tells it in these words:

"I was employed at the time in the City Department of Water Works in the capacity of Water Inspector, and I dreamed one night that I was sent to No. 7 Front street to examine a leak. A woman came to the door and let me in. I examined the leak and left. Following on in my dream I dreamed that I told a friend named Charles Dorian, who plays policy, I not playing the game myself, and while still in my dream Dorian said: 'Whom did you see there?' I replied: 'A woman' and he asked: 'No one else?' I said: 'Yes, a man.' 'Why,' exclaimed he, 'that plays 7-10-12 in policy—7 for the water, 10 for the woman and 12 for the man.'"

"In the morning after I awoke, I said to myself, I will go round and tell Dorian of my dream. I did so, and he said: 'I will play twenty-five cents on that.' Another gentleman present said that he would put a quarter on it, too, another ten cents, another ten cents, another twenty-five cents, another fifty cents, and I said: 'Well, I will put all the change I have in my pocket, seventy-six cents.' And, sure enough, the dream came true, and the numbers came just as I had dreamed them—seven, ten, twelve—and we all got \$1 for each cent played, making a total win from my dream of \$221."

"This incident was certified to by my affidavits of those concerned."

"The new volume of 'proceedings' of the society in England has some good cases. One of the contributors, who withholds his name, says there:

"About eight years ago (April, 1882), X. and I were staying in a country house, in a neighborhood quite strange to us. One morning, soon after our arrival, we drove with a party of four or five others in a wagonette to the neighboring town, and on our return, as we came in sight of the house X. remarked to our hostess: 'You have very early visitors: who are your friends?' [I was sitting either beside or immediately behind our host, who was driving, and what had first attracted was the sight, as I believed, of fresh wheel-marks.] We all turned to find the cause of the question, but could see no one, as we were still in view of the front door, on which X's eyes were fixed. We asked her what she could possibly be dreaming of. She then described to us more minutely that we all joined in absolute denial of the existence of any thing at all, the appearance of the dog-cart standing at the door of the house, with a white horse and two men, one of whom had got down and was talking to a terrier. She even commented on the dress of one of the gentlemen, who was wearing an ulster, she said, a detail which we certainly should not have supposed it possible for her to recognize at such a distance from the spot."

"As we went up the driver X. drew attention to fresh wheel-marks, but here also, we were unable to see as she did, and when we arrived at the house and found no sign of cart or visitors, and on inquiry learned that no one had been in our absence, we naturally treated the whole story as a mistake, caused by X's somewhat short sight."

"Shortly after she and I were in an up-stairs room in the front of the house when the sound of wheels was heard, and I went to the window to see who it might be."

"There's your dog cart, after all? I exclaimed, for there before the door was the identical cart as X. had described it correct in every detail, one of the gentlemen—having got down to ring the bell—being at that moment engaged in playing with a small fox terrier. The visitors were strangers to our friends—officers from the barracks near, who had driven over with an invitation to a ball."

"Dr. Dufay, of Paris, gives an account of two very interesting cases that came under his professional experience. One is about a young lady who was an excellent musician:

"One of her friends had received the score of a new opera, and took it to show her. My patient set to work to study the overture, which greatly pleased her; then she glanced through the first act, and at the end of an hour her friend took away the score, promising to let her have it again in a few days. The following day I was received with the exclamation: 'Ah! doctor, if you had had only come last evening you would have heard something that would have given you pleasure,' and she told me of the loan of the score."

"I suggested that, as she had played the overture and found it so charming, she should do me the kindness of letting me hear it. But she expressed herself quite unable to remember eight or ten pages of music which she had only played through once. Then, guessing that I wished to make an experiment, she declared herself willing to submit, in order that she, and her husband should laugh together over the failure."

"As usual, the simple touch of my

hand on her forehead produced immediate sleep, and head sank forward on her chest; but when one hand was placed on the keys of the piano the head suddenly regained its upright position and vigorously grasped chords announced the commencement of the piece. From the beginning to the end there was not a single hesitation. Her husband and I looked at each other in amazement. Never afterwards, even with the music before her, was her execution more perfect. When, by means of certain passes, from within outwards, made behind her head, I had put an end to the sleep, the artist turned toward us with a mocking expression."

"There," she said, laughing, "I was quite sure that your experiment would not succeed."

"It was in vain for us to assure her that it had been a complete success; she would not believe it. She only admitted it when she was again put to sleep."

"Again he tells of his hypnotic power over a young actress."

"One evening I arrived late at the theater. The manager was waiting anxiously for me in his office; he had changed the order of the pieces and put the 'Caprice' at the end of the entertainment, because he had just been informed by telegraph that his 'grande coquette' had missed the train which was to have brought her from Tours to Blois. But he was relying on my assistance to substitute Mlle. B. without damaging the performance."

"Does she so much as know her part?" I asked him.

"She has seen it played several times, but she has not rehearsed it."

"Have you expressed any hope that I might come to her assistance?"

"I took care not to do that. Any doubt as to her talents would have been sufficient to produce one of her attacks."

"Very well. Do not let her know that I am here. I will take advantage of this opportunity to make an experiment."

"I did not show myself on the stage, but took my place in a close box at the far end of the house, which happened to be unoccupied and the grating closed. Then, drawing myself together, I waited intently that Mlle. B. might fall asleep."

"It was then 10:30. I learned at the end of the performance that at this time the young artist, stopping in the middle of her toilet, suddenly sank down on the sofa in her room, begging the dresser to let her rest a little. After a few minutes of drowsiness she got up, finished dressing herself and went down to the stage, when the curtain rose I was not very confident of the success of my experiment, not then knowing what had taken place in the actress' dressing-room; but I was not long in satisfying myself, merely by seeing the action and attitude of my subject. She had retained in her memory this part which she had not learned, but had only seen played, and acquitted herself marvelously."

"There was, however, another suggestion that I must unconsciously have given her, when mentally ordering her to play the comedy, and that was to put herself in rapport with the other characters in the piece, since without that rapport she could not see and hear the person who has put them to sleep. However this may be, I was obliged to awaken Mlle. B. in order that she might take part in the supper which was given by the delighted manager."

"She then remembered having thrown herself on the sofa, just as she had put on one of her gloves, and, finding herself seated there, again she imagined that we had come to tell her that the curtain was rising for 'Caprice.' It was only on seeing her companions, surrounding her and congratulating her on her progress, that she understood what had taken place, and thanked me with a glance."—Boston Herald.

## An Accurate Interview.

Boston Reporting—Interviewer—Mr. Swelld, I have come to get your views on the proposed change in the curriculum of the grammar school.

Mr. Swelld—Curriculum! What's that? I'm agin it, whatever it is.

Mr. Swelld, reading the report of the interviewer: "Our distinguished townsman, Mr. M. T. Swelld, was found at his charming home, surrounded by abundant indications of ripe scholarship and sturdy common sense. In reply to our reporter's question, he said:

"I do not desire to force my opinions upon the public, but this I will say, that I have given to this question long and studious attention, incidentally examining into the curricula of institutions of learning both home and abroad, and, although I find in the existing course of study not a few matters for condemnation, still, upon the whole, I cannot say that I should advise any radical change until I have further time to examine into the subject."

"By George, that feller's got my exact language word for word! And he didn't take no notes neither. By George, what a memory that feller must have!"

(Whether this is intended as a satire or a joke, it would have found application in South Carolina during the reconstruction period as we know by personal experience.—Ed. B. W.)

The spirit of man is something un-compounded; therefore not destructible. Your being, once commenced, must go on forever.—Robert Hall.

## The Voice

Is easily injured—the slightest irritation of the throat or larynx at once affecting its tone, flexibility, or power. All efforts to sing or speak in public, under such conditions, become not only painful but dangerous, and should be strictly avoided until every symptom is removed. To effect a speedy cure no other medicine is equal to

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## Magical Effect

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A. F. MELCHERS EDITOR  
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## PHILOSOPHY A LAW.

Every reformer, whether a Law, Atheist or Materialist, who has the welfare of his brother man at heart—does not make either one of these principles a cloak under which to hide a selfish motive—is doing a work assigned to him by nature (God) for man's advancement in the scale of mental or spiritual progress.

The first named, though a renegade in the light of churchianity is the real medium—between superstition or priestcraft and reason.

The Atheist is the middle man between Christianity and Materialism; for he creates doubt in the minds or hearts of orthodox Christians, and doubt induces reflection—the opening of the intuitive faculties to the impressions of the spirit world and thereby creating a desire to believe more rationally if there were but a ray of hope; or more, a bit of tangible proof on which to establish a better form of belief or faith. Spiritualism becomes a boon—a comfort—to such when brought to their notice.

Materialism goes to the other extreme of priestcraft and makes the pretensions of the latter a mere fable in the light of scientific investigation—thereby destroying superstition without antagonizing it directly.

Now, the Atheist, while he denies the personality of a Godhead, is not necessarily a disbeliever in the soul's immortality, and often soars into such sublime heights on moral and ethical culture that he unwittingly touches on the spiritual.

Socrates, Plato, Pythagoras, Apollonius and many others of that stamp were true Atheists—i. e., true philosophers. Philosophy is Atheism, and holds Materialism in abeyance. We may not see it in the individual but it does in a manner unseen by human observation. It governs or influences the tide of Materialism as the silent potency of nature's law governs the planet in its course around the sun. Philosophy is a psychic law which prevents Materialism from dragging man into the mire of immorality were he firmly convinced of the latter's claims. Of course, this does not apply to everybody, but many would hail any excuse with delight that would ease their conscience while indulging their lower nature for a sensual or selfish effect. For what is it that prevents many from exchanging a life of Christian self-denial to one of worldly pleasure when they could become aware, or at least make themselves believe through the facts of material science that much of the church teaching is untrue or erroneous?

It is that great psychic law—philosophy—which holds the balance of power, and which is in direct accord with God—the figurative of nature—the intelligent portion of the universe—that which is inhabited and controlled by intelligent beings—departed spirits—and which in turn controls all matter or material bodies in their immediate surroundings—as the spirits of our departed earth beings govern or control the destiny of this planet, and which body of intelligent beings is the God that answers the prayers of those who have faith enough to make supplication on high or to a power higher than themselves.

Mind power is the all potent factor that governs the universe of matter—whatever that power is in the macrocosm—in its entirety. We can only estimate its real being, its essential, by our own powers in this respect. We control each other psychologically. Every mind has its master, and every master mind its servant. It is the survival of the fittest, spiritually understood—the control of the weaker or lesser by the stronger or greater. And nature is the master of all; for nature, as a spiritual entity, and which it is in its own virgin purity—as a whole considered, for opaque matter is but a speck of dust compared with it—is all mind (law). Man is a microcosm of this law and governs comparably. Control man as an entity, and control man as an angel. Angels (so called) are higher than spirits

and control the latter. And this continues until we reach the highest stratum or sphere of this universe—this special firmament of stars—our little portion of infinite space.

What governs beyond that we cannot conceive of, and it would be folly to try. Our limited force of thinking or realizing of expanding—or of conception puts a stop to further theorizing when we touch even upon our angelic sphere, from which we as individuals are made to do as they wish if not by arbitrary means, at least by conditions or circumstances brought about to subdue us if we will not obey by impression or spirit guidance so-called. And every one who has any degree of sensitiveness developed to be reached intelligently (by inspiration) is utilized as a reformer in some capacity—i. e., to reach one individual himself. But too many cannot be engaged, as the number of these even is limited compared with the millions of human beings who are not sensitive to spirit impression. Thus we have so many; and of such variety in order to meet the various class of minds that are hungering for spiritual food—light—truth.

Man may deny a higher controlling power for an intelligent effect, but if he reflects, vision will loom up before his mental vision that seemed miraculous or very timely, or that he was fortunate in doing certain things at the proper moment. This is spirit's work; and as they govern or control, or guide as some people prefer to have it, so they govern society, politics, government, nations, and to an extent the planet physically for the better development of man spiritually. The latter is the prime aim of all. Of course, it is done through the material, and while some may be delving entirely in matter, they are unfolding in spirit—growing in soul, as it were; and when too large for this life—i. e., ripe—take themselves over to the next higher, which is the spirit world immediately surrounding us, and from which we hear directly through trance and physical mediums generally—the sphere above reaching us by inspiration or impression.

The first is the phenomenal, the second the philosophical sphere—the higher governing the lower—philosophy governing phenomena and is consequently its law, and our law. And as philosophy is strictly a psychic force or power, we may infer that that above us is but an improvement on ours and thus extending throughout the whole of intelligent nature. What we now see or sense as phenomena, we will in the future cognize as philosophy—the former belonging to matter, the latter to mind; and as mind will outlive matter, that which belongs to mind—philosophy—which be law—or a law established by man to govern man, and utilized by the angels to continue this government. And all law is an effect of intelligence, whether created by man or God (nature). But what intelligence *per se* is, we don't know. Probably it is philosophy; for through it everything can be accomplished, and without it in some form, nothing can be. Thus philosophy, figuratively speaking, may be regarded as the first cause, or the dawn of life in its present form, whether proceeding from an infinite mind individualized, or myriads of minds individualized. But as we cannot conceive of the latter without matter, we must accept the former proposition, and suppose this to have been the stepping-stone—the law to all that followed—the governing power of life individualized—universes, systems, planets, man, spirits and angels.

THE ISSUE AND THE NEEDS.  
Some of the old party papers seem to be very apprehensive about the financial and corporate interests that the Farmers' Alliance contemplate carrying out should they obtain control, or even the balance of power in governmental affairs—these papers predicting dire results accruing from their manipulation or management. Now, whether this cry is the natural effect of feeling the reins of government—or their power of control—escaping them, or the psychological influence of the money barons haunting them like a spectre frightened at its own shadow and in its contortions awakening undue apprehensions in old party journalists, is the question.

It is true when parties have ruled too long they begin to imagine that none but them can conduct the affairs of state. The farmers are being ridiculed and caricatured as if they were but a mass of unintelligent, untutored, unpolished ignoramuses, and for that reason not to be trusted with power of any sort.

They have not yet been tried, and preconceived apprehension or fears are ill-advised, uncalled-for and foolish. Why should not their claims be salutary? We need a radical change, or there will be a revolution, which is certainly not to be preferred to the worst form of peace government. And besides that, they are not installed for life when they are empowered to run the government for a term. The ballot is always the ameliorating agency to mis-government—whichever is in power.

Furthermore if it be not the will of the people, such will not materialize. But if it is, majority rules in this country always—despite the protests of money kings, monopolies and combines. The

real issue is between capital and labor we might say; but nearer the truth would be to say between the aforementioned evils (evils when governed by selfishness) and the great mass of small dealers, merchants, manufacturers, mechanics, laborers, business agencies, peddlers, book-concerns, newspapers, printing houses, and last but not least, the farmer.

Now, the fight is not altogether a farmer's fight but it includes the last named as well, and when the combine between them is well established, an independent party is effectuated that will sweep the field against a solid democratic and republican front amalgamated into one. Who shall be the leader of this party? Echo answers Ingersoll!

## "WHAT IS SPIRITUALISM?"

A few of our good subscribers protest because we bring politics into the sphere of Spiritualism, saying they obtain enough of that through the secular press. Probably they do; but not the kind of politics we discuss or bring to the notice of our readers. When they compare our politics to that of the partisan press, or protest. Ours are not politics if they understand mutual abuse to mean politics. We simply discuss the topics of the times to put Spiritualists on their guard against encroachment on their liberty. Should a member of Congress offer a bill to prohibit the exercise of Spiritualism or any religion but the Christian, it would be our duty to combat it. The majority of Spiritualists would rise in indignation should we refuse on the ground that one per cent of our subscribers object to politics in THE BETTER WAY. It would be nothing less, and it would be unwise and selfish on our part to leave untouched the vital points of the country's interest to oblige a few old fogies and a few young fogies who haven't the spunk to go ahead or are too mentally lazy to allow themselves or Spiritualism to make progress. If Spiritualism is anything, it is everything, and it is everything or nothing. A bad excuse is better than none for those who are seeking to find fault, and to publish a one sided paper to oblige one per cent of our subscribers would perhaps sacrifice the other ninety-nine per cent. Thus we shall hereafter publish a paper to suit ourselves, or rather, as we are guided or impressed to do—intuition being far reaching enough to take in the widest scope and thus finding its way to the majority of minds and hearts, and hope that our present subscribers will sustain us in this stand and do what they can to sustain a paper that is aiming to benefit humanity and particularly the philosophy it is advocating—Spiritualism—the science of things spiritual and the discussion and investigation of material things from a spiritual standpoint.

## IS SPIRITUALISM TRUTH?

Hugh O. Pentecost, Editor of *Twentieth Century*, says in a current issue: "We should speak the truth when we speak at all."

But, Mr. Pentecost, who has the truth, and what is it, in your opinion? You deny the immortality of the soul and know nothing about it. Or do you believe because you don't know of its existence that you have a right to deny it? Is this speaking the truth "when we speak at all"? Would it be truth for us to deny the existence of Brooklyn bridge because we may not have seen it personally? Would we be telling the truth "when we speak at all" to say that the bridge does not exist because it has not been proven or demonstrated to us individually? We think not. It would appear somewhat presumptuous in the sight of the uncharitable of those who know of its existence, and perhaps ridiculous to the more sensible. We need not experience everything to know it. We know of the late Franco-German war through the news budgets. To deny it would be foolish. It is equally as absurd (in the eyes of Spiritualists) to see or hear people deny the soul's immortality—a fact often and unmistakably proven. Millions are ready to testify to this fact and personal testimony is certainly preferable to old records—yet you believe that certain persons lived hundreds of years ago. Why not believe what those say who still sojourn among us. See Alfred Russel Wallace, W. Crookes, C. Varley, Camille Flammarion, Hudson Tuttle, Sidney Dean, Mark Twain, M. M. Pomeroy, Bookseller Lovell, M. J. Savage, or their literature concerning Spiritualism—the science of the spiritual of nature.

## ORGANIZATION.

An old friend asks us if we are perfectly convinced that the claims of Spiritualism are true—meaning of the return of spirits. Of course we are. If we were not, we would not be here advocating investigation and upholding the philosophy that naturally must evolve out of such an array of spiritual phenomena. We have personal proofs enough to build upon a religion greater than Christianity—in fact, having more evidence of spirit existence than is recorded in the entire Bible. But the days of creating sects or religious beliefs founded on personal experience are passed. Every man is becoming a philosophy in himself—an individualized entity responsible to himself only and must create his own religion—one suited to his individuality—his characteristics as an individual. The only religion that can be accepted by a

body now-a-days, must contain facts, or philosophic truths that are irrefragable, irrevocable and incontrovertible and may be applied to any body of men or women, sect or individual inhabiting this planet in the present. When that is begun we will be on the road to a universal religion or organization among Spiritualists.

## DR. WILLIS.

The *Banner of Light* speaking of Dr. Willis' lectures at the First Spiritual Temple in Boston says:

"It is impossible to give in a few brief sentences an adequate idea of these lectures. They must be listened to as they fall so impressively from the lips of the eloquent Dr., who from the first sentence to the closing one is evidently under a strong influence from that sphere of thought from which his inspirations emanate."

Dr. F. L. H. Willis is the speaker for Cincinnati for next month, and our people may expect a grand treat in listening to one so able and interesting.

To chide Christianity to win, is imbecile. Where would free America be if the Continentals had had any punctiliousness about shedding blood about shouting Britishers? All religion and history is based on blood or warfare, and is perhaps a reason why early religionists believed in salvation through the "blood of the lamb," or that blood was also necessary to win in spirit though but figuratively understood. But because we do not believe in blood-letting now is no reason why we should treat the past and that which was built on it, so contemptuously. Remember these United States were created through the above medium, and later saved from disruption through the same agency. The freeing of slavery required a flow of the human life gore, but we wouldn't ignore the principle or the motive now because it has blood attached to it. Let us not be hypocritical, but criticize the real evils that are everywhere manifest in the present, and let the past dead bury its own.

Cincinnati has passed an ordinance forbidding hypnotic exhibitions. That also puts an end to revivals where people are thus affected by the revivalist. This is a heavy blow at the church—no exceptions having been made in the ordinance in favor of religion. May they not become hypocritical in the interpretation of this law now and arrest a lecturer or preacher because one or two weak-minded people in the audience are overcome by emotion or self-imposed hypnosis, as is sometimes the case.

## PERSONALS AND LOCALS.

Photos receive: J. M. A.

Contributions accepted: W. C. S. J. J. W. B. F. C. S. K. R. M. M. H. L. W.

Prof. J. J. Watson's address in New York City is 255 W. 43d st.

Willard J. Hall also endorses Ingersoll for the Presidency in a grand eulogy in last issue of *Progressive Thinker*.

Wallace Yates, of Portland, Ore., an interesting writer, has been added to our list of contributors.

The cantata "Frost Queen and Santa Claus," enacted at G. A. R. Hall by the Spiritualist Lyceum on the 14th inst., proved a triumphant success, both from a financial and an artistic standpoint. Old and young enjoyed themselves exceedingly.

Cincinnati's council has passed a law forbidding the exercise of hypnotism in public. Does this exclude the intimidation of sensitive people by strong magnetic (mesmeric) officers of the law or the putting of babies to sleep in the parks by like qualified nurses—both being methods of hypnotizing in public.

*Progressive Thinker* has denounced a new attitude and looks b( )ooming.

J. P. Mendum, of the Boston Investigator, has followed his associate (Horace Seaver, who passed over eighteen months ago) to the immortal shore. May they form another co-partnership "over there" to continue their good work in enlightening mankind and freeing them from mental slavery and bondage.

Remember that we do not object to truly radical articles, provided they are free from rant. To regard the latter as radicalism, is an insult to truth. Radicalism, whether in politics or religion, is simply telling truths that are above and not below the lam that is being attacked. Selecting the fallacies only and parading these—and what lam is without error—is not going to the root or cause of things. Such does more harm than good.

The *Huckeeper's Weekly* and *THE BETTER WAY* together one year, only \$2.50.

This day is Ingersoll's birthday.

Some of our good subscribers and readers seem to forget that a spiritual paper requires the same material to exist on that a secular paper does; and in their forgetfulness send us lengthy obituaries, testimonials of cures, etc., as correspondence or contributions. Secular papers can better afford to advertise these free of charge than we can, but they do not. Our charges are reasonable enough, and we have to pay for everything we get, we must hereafter demand an equivalent for what we give. Please observe our rates.

It. We did not learn of the possibility of the practical communion of spirits until 1879, but knew of the existence of them since childhood, for we could feel them and often said so. But being ridiculed for our "superstition" we kept our own counsel and when about 21 (1872) we read a Swedenborgian lecture and from that time on began to form our own idea of the future life, and in a few months had our own philosophy fixed up, and one that accords with Spiritualism to-day. We were an impressionable medium and a sensitive, but didn't understand it until we got into Spiritualism proper. Then we soon obtained mechanical writing, raps, materialized hands, and the phases of diagnosing diseases and psychometrizing; but nothing would satisfy us until we got into pure inspirational communion, both for writing and converse. Since then we have abandoned the other phases and have nothing but them.

On the 28th inst. the ladies of the Union Society gave a supper and sociable at G. A. R. Hall to which all friends of the cause are cordially invited—who contribute twenty-five cents towards defraying the expenses of the same. On the 11th of February the Society gives a musical party this announcement furnishing ample time to prepare a costume by that time. Admission as usual twenty-five cents for taking charge of wardrobe.

Mr. Denny and daughter, Cora, the musical medium of Dayton, O., were on a visit to the city the past week.

So far as ascertained but three countries in Europe have prohibited public exhibitions in hypnotism. Free England and France and other benighted (?) regions of Europe have left it untouched in order to leave open the avenue for psychical research. Councils and assemblies should post themselves on these matters, otherwise they might be imposed upon to pass ordinances prohibiting something valuable to medical circles, under the belief that it has been generally done in the civilized world, when it has only been done by autocratic and superstitious councils and assemblies.

We would like to call the attention of our readers to the advertisement of Messrs. Long and Moon in another column. Spiritualists will patronize a brother when calling there.

J. We cannot "score" people without lowering the dignity of THE BETTER WAY and the cause—or reducing the paper to a sensational penny sheet or police news. Truth can be told without losing one's temper, and a little satire is more cutting than to call a man a liar. The former places him hors de combat while the latter gives him the better of you.

Mrs. M. T. Allen, who was the recipient of a beautiful poem and album from her friends in Peoria, Ill., is still in Atlanta, Ga., at the bedside of her aged mother, whom she is anxiously watching and kindly nursing.

Mrs. Glading drew a full house both morning and evening last Sunday. Her morning's subject was "Love," in which she spoke of the many sacrifices the human soul in earth life is subjected to, and logically demonstrated that all was based on love. The fireman, the engineer, the soldier, and all who are subjected to danger are doing a work of love, and man should therefore reciprocate and sympathize with mankind—love everything and everybody.—In the evening her subjects were answers to questions handed in by the audience. At the close of part 1, President Connolly called on Mr. Paul Albert, President of the Chattanooga Society, who was present, to say a few words to the audience.

Mr. Albert gracefully yielded and though exercising himself on the ground that he had nothing to say, nor was anything of a speaker, he brought forth some hearty remarks which were rapturously applauded. He said, though he came from a benighted region, they were not enough so to shut down on hypnotic exhibitions, but indeed were visited by doctors, preachers and lawyers, as a means through which to study mental science. He thought Cincinnati had gone backward in mental culture when people permit such ordinances to be passed without due deliberation. He closed with a grand eulogy for the spiritual press, and said that that was the lever through which restitution and freedom from oppressive laws had to be attained, but to do this the press had to be sustained. He then said, we have a paper in this city which he considered the best in the field, and should not only be taken by every citizen but aided in other ways. He for one hereby permits the treasurer to draw on him for \$10 to have the paper sent to those who could not afford to subscribe, and hoped others would follow suit. Loud applause greeted his remarks as an addition to what he had said. Mrs. Glading then closed with readings and tests, giving twenty-one altogether. She was as usual very pathetic in her utterances and at both the morning and evening lecture drew tears from her hearers.

Her tests of course affecting many that way, as they are becoming better and better as she grows in spirit. Next Sunday is her last.

Mrs. Delia Cross, of Brooklyn, is owner and master of the schooner "Oregon," and is said to be the only woman who is master of a sea-going vessel.

## NEWS ITEMS.

The Free Coinage bill has passed Senate.

In the United States there are at present three ministers being tried for heresy.

Geo. Bancroft, the historian, passed over to the beyond, at Washington, D. C., on the 17th inst.

Delameter, late candidate for governor of Pennsylvania, is under arrest on charge of embezzlement.

A lad at York with a pair of cat's paws strapped on his bare feet attracted much comment. Philadelphia Record.

Mr. Glendon, in a letter, says an Irish Parliamentary party has vindicated itself by the rejection of Parnell as leader.

Amelie Rives, the American author, seriously ill in Paris, France. She has left her room for six months and has not quitted her bed since early in December.

Mary F. Sawyer, heroine of "Mary and her lamb" died last month at Sterling, Mass., in her 86th year. Sarah J. Hale, the authoress of said rhyme passed several years ago at Philadelphia in the same age. *Golden Days* does not state when the lamb died.

Gov. Hill is troubled with the same weakness that other geniuses of the stamp are. The N. Y. Times says he is a poor man, with but a poor knowledge of handling finances. He needs some one always at his elbow to guide him over financial shoals.

Rider Haggard passed through this country last week on his way to Mexico, having just arrived from England, a native health. He is described as a tall, middle-aged man, somewhat fidgety, awkward and nervous. His wife accompanies him.

Nebraska has (or did have last week) three governors, Montana three legislative bodies, Idaho three United States senators, and South Dakota the hostile Indians, and all have blizzards and the free coinage craze. The West is taking a share of all the big things going.—Pittsburg Commercial.

In Rev. Howard MacQuerry's trial for heresy, last week, in Cleveland, the prosecution took the ground that the question was not whether what he teaches is true or false, but whether it agrees with the Apostles' and the Church creed. To this position has the Nicene come. She does not wish to hear anything that is new even if it is true. She wishes to adhere to the old even if it is false.—Twentieth Century.

It is interesting to see how even official journals take up the economic question. The Voice, of New York, is the prohibition organ, but it speaks abhorrently and discriminatingly on all questions of the day. The *Flaming Word* of Chicago, teaches "Koreschianity," as the true Christianity, but it cuts scathingly and keenly against the bonds with which the great money power has bound the people. THE BETTER WAY, of Cincinnati, is the organ of the Spiritualists, but it teaches earnestly the spiritual ideas of Paul, and shows that the "more excellent way" of which he wrote does not lead in the direction of unbrotherly monopoly.—Golden Rule.

CHATHAM, MINN., January 17. Mrs. Sarah A. Morris, a respectable lady of Boone Bridge, Waught County, has given birth to the most remarkable monstrosity ever heard of in this part of Minnesota. The people who have visited the house call it the devil. The mother, when she saw it, went into hysterics, and has been sent to the asylum at St. Peter in a hopeless state of lunacy. The devil was born four weeks ago, and has developed so rapidly that it weighs twenty-two pounds. Its display of intelligence is something wonderful, and exceeds that of ordinary children from 12 to 18 months old. Its body is covered thickly with auburn hair about two inches long. It has two horns, a tail like that of a cat, and feet which are partly like those of a man and partly like those of a dog. The birth of the phenomenon is due, according to members of the Morris family, to a trivial occurrence. Some time in November, when a book agent appeared at the house selling Catholic Bibles, Mrs. Morris formed a violent dislike to the man, and ordered him out of the house, telling him she would as soon have the devil in the house as a Bible. The agent accused her of blasphemy, and said dramatically as she hustled him out of the door: "I will send you the devil to plague you."—If this statement be true it will give Messianic hunters further reasons to believe, that, as well as a devil has returned, a Jesus may also return in like manner. The immaculate conception theory can be added by historians of the future.

## \$100 Reward. \$100.

The many readers of THE BETTER WAY will be pleased to learn that there is at least one cured disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in the curative powers of their cure that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

P. J. CHASNEY & Co., Toledo, O.  
Sold by all druggists, 75c.







